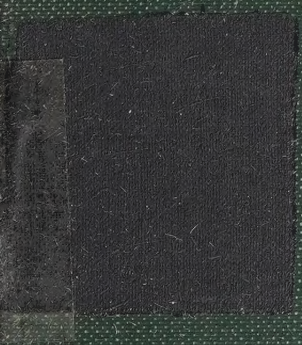
THE WHY AND HOW of FOREIGN MISSIONS

ARTHUR JUDSON BROWN



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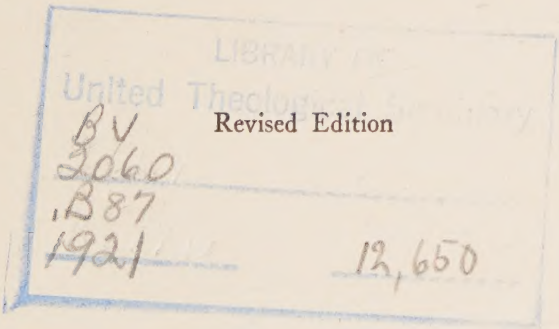
President Stuart of Peking University and Mr. Wang Li Yuan, Editor of the "Tientsin Times"

A greeting significant of the spirit of world friendship which the missionary is bringing to pass.

THE WHY AND HOW OF FOREIGN MISSIONS

By ARTHUR JUDSON BROWN

Author of *The Mastery of the Far East, Russia in Transformation, The Foreign Missionary, Rising Churches in Non-Christian Lands, Unity and Missions*



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Preface

The first edition of this book was prepared in 1908 in compliance with a request of the Young People's Missionary Movement for a succinct statement of the modern foreign missionary enterprise for busy people and mission study classes. About sixty thousand copies have been sold and many hundreds of mission study classes and summer conferences have used it in their courses. As the demand continues and as recent events have made many changes, not only in statistics but in problems and, to some extent at least, in points of view, this revised edition has been prepared. The design is to present the motives that prompt to foreign missionary effort, the objects that are sought, the methods of handling funds, the kind of persons appointed, the work that they are doing, the difficulties they encounter, the spirit they manifest, and the changing world conditions caused not only by the religious but by the political, commercial, and intellectual movements of our age and by the World War.

Those who are familiar with the author's larger book, *The Foreign Missionary* (Revell), will note that some of the material for this book has been taken from that volume. The present work, however, is not a condensation of the other nor is it

intended to take its place. *The Foreign Missionary* remains not only as a work of reference, but as the preferable volume for student volunteers, missionaries, and others who desire a fuller discussion of the problems involved. Chapter I utilizes parts of a chapter in a volume by the author entitled, *The Mastery of the Far East* (Scribners), in which this important question is given fuller consideration.

In adapting the material to the special purpose that it is designed to serve I gladly acknowledge the invaluable assistance of Mr. B. Carter Millikin, Educational Secretary of the Presbyterian Board of Foreign Missions, Dr. T. H. P. Sailer, Professor of Missions in Teachers College, Columbia University, and Mr. Franklin D. Cogswell of The Missionary Education Movement.

ARTHUR JUDSON BROWN.

156 Fifth Avenue, New York City.
March 1, 1921.

I

FOREIGN MISSIONS AND WORLD RECONSTRUCTION

A world faith. The necessity for the foreign missionary enterprise has never been more clear than at this time when the world must be reconstructed after the havoc of a terrible war.

We should first of all remind ourselves what the foreign missionary enterprise is. It is not something extraneous to the Church, an outside object to be given an occasional collection as convenience may serve. It is an integral part of the object for which the Church exists. What is the Church for if not to preach the gospel throughout the world and to apply its principles to humanity's problems?

Where is the gospel to be preached? At home, of course. Those who are connected with foreign missions are as deeply concerned as anyone in the evangelization of our own land. This is not only because they themselves are American Christians, but because the home church is the base of the foreign missionary. We must pervade our own land with the spirit and principles of Jesus. But our land only? This was the perversion of the Pharisees, who maintained that Jehovah was distinctively the God of the Hebrews. Our Lord's thought was for

the world. He told his disciples to "begin at Jerusalem," but to go on to "the uttermost parts of the earth." What was it that the angel said? "Behold, I bring you good tidings of great joy which shall be to all the people." The program of the Church has been a universal one from the beginning. No local duty was to narrow its scope; Christianity stands or falls as a world faith. To take the elements of universality out of it would be to reduce it to the level of the non-Christian faiths. If the Church is to be true to its divine mission, its program must be world wide.

Foreign missions are the realization of the world program of the Church of God, the international mind upon the highest level, and the emancipation of the Church from the parochial and provincial into the wide spaces of the Kingdom of God. The Church was slow to realize its full mission, but gradually the splendid conception of a world-conquering gospel became clearer. Today the foreign missionary enterprise is the vastest work of the Church, as the facts that are given on other pages abundantly prove.

The reconstructive force of Christian missions. Everywhere Christian missions have gone, they have been a reconstructive force, a force that operates with less noise than political and economic forces, but that is, nevertheless, the most pervasive and reconstructive of all forces. Others effect changes in externals; but this effects an internal transforma-

tion. Others may make man a more decent animal and give him greater efficiency in the struggle for supremacy. But "if any man is in Christ, he is a new creature." This transformation involves not only the man himself, but all his relationships. "Behold, I make *all* things new." The missionary objective was finely expressed by St. Peter when he wrote: "We look for . . . a new earth wherein dwelleth righteousness." The men of Thessalonica uttered a profounder truth than they knew when they complained that Paul and Silas had "turned the world upside down"; because it was wrong side up.

An economic force. Missions are a reconstructive economic force. Others besides missionaries have had a large part in this phase of the reconstructive process, but the missionaries have been potent influences. Lamps, kerosene oil, watches, clocks, furnaces, glass windows, sewing machines, and other conveniences for their houses attracted attention; likewise agricultural implements for their gardens and machinist's tools for their industrial schools, improved machinery and methods for the printing presses,—all contributed toward creating and developing desire. The missionaries sought no profit from these opening markets. But traders quickly turned them to commercial advantage and built up business interests which were of large value to Eastern and Western nations alike. Said former President William H. Taft: "You are pioneers in

pushing Christian civilization into the Orient, and it has been one of the great pleasures of my life that I have had to do with these leaders of yours who represent your interest in China, India, the Philippines, and in Africa. These men are not only bishops and ministers, they are statesmen. They have to be. They make their missions centers of influence such as to attract the attention of native rulers. The statistics of conversions do not at all represent the enormous good they are doing in pushing Christian standards and advancing high civilization in all these far-distant lands."

A social force. That missions are a reconstructive social force, we shall note in some detail in a later chapter. They have effected striking changes in the popular attitude toward woman, in the status of the wife, in the education of girls, in the care of the sick, and in creating a sentiment against harmful drugs. William Elliott Griffis, who lived in Japan in the old feudal days, says that conditions at that time were unspeakably bad, that old Japan had no principle of regeneration; and he quotes approvingly a statement of Dr. Guido F. Verbeck's that new Japan came from across the sea with missionaries:

The defective and dependent classes were almost wholly neglected until the missionaries came with their humanitarian teaching and Christlike ministries. It was the missionary who first showed interest in the blind, the deaf and dumb, the

orphaned, the leprous, the sick, and the insane. Institutions for their care are scattered all over Asia, and all of them were founded either directly by missionaries or indirectly as the result of their teachings. Mr. V. K. Wellington Koo, former Chinese Minister to Washington, has emphasized "the influence of the missionaries as a factor in the social regeneration of China. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding, have been brought about with no little encouragement and help from them. Their hospitals and dispensaries not only give shelter, comfort, and peace to hundreds of thousands of the sick and suffering, but also serve as centers from which radiate with increasing luminosity the light of modern medical science." This testimony is as applicable to other lands as to China. Professor Inazo Nitobe, of the Imperial University in Tokyo, after recounting the indebtedness of Japan to Christianity for schools, hospitals, and churches, added: "The leaders of the campaign to promote sanitation and hygiene, of the anti-prostitution movement, and of the temperance societies are recruited from among the Christians."

An intellectual force. Missions are a reconstructive intellectual force. The missionary has planted the church and the school side by side. He is a teacher as well as a preacher. The first modern schools in the Far East were founded by missionaries, and their present schools are among the best

today. It is sometimes said that modern science has been the chief factor in the intellectual awakening of Asiatic lands; but it was the missionary who first took modern science to those lands, who translated the textbooks, taught the sciences, and explained the uses of steam and electricity. Mr. C. T. Wang, Vice President of the Chinese Senate, writes: "The mission schools throughout the country have led the way and in many cases have been the cradle of the modern Chinese educationists. In all the political upheavals people find that those students who, through their touch with the mission schools have embraced the real spirit of love and sacrifice of Jesus Christ, are the ones that can best be trusted."

Substantially the same words might have been written of Japan. Missionaries were its first educators, founded its first schools, translated its first textbooks, and compiled its first grammars. In Korea practically the entire educational movement of the country was organized, directed, and maintained by missionaries until recent years. The governments in the Far East have now undertaken large educational programs of their own, but their officials unhesitatingly testify that they were indebted to missionaries for the suggestions and impetus, for the best textbooks, and for the most highly qualified teachers.

A moral force. Missions are a reconstructive moral force. They make plainer the distinction between right and wrong, clarify conscience, and

quicken desire to do right. The light of Christianity makes virtue appear more attractive and vice more vile. There is evil in every land where Christianity exists; but it is there in spite of Christianity, not because of it. The most prejudiced critic knows that Christ should not be judged by the conduct of those who reject him, or by those who, while professing to accept him, show by their actions that they have only partially or nominally done so. The consistent Christian is a clean man, advocating good, hating wrong, fighting intemperance, gambling, dishonesty, and the social evil, purifying the moral atmosphere of the community, and furnishing the type of reliability that is indispensable to the stability of the State.

Bishop Awdry, the English bishop of South Tokyo, says that in the war between Russia and Japan, the Japanese Government ruled that all native interpreters who accompanied foreign correspondents must be Christians, and that this action was taken on the ground that for this important post men of absolute reliability were desired, who would fairly represent the interests of Japan. It is not surprising that Sir Ernest Satow, for many years the British Ambassador to Tokyo, and a recognized authority on Japanese matters, said: "In Japan, Christianity is now recognized as a very great moral motive in the national life."

A political force. Missions are a reconstructive political force. With politics as such, missionaries

have nothing to do. They carefully avoid political affiliations. Mission boards do not encourage appeals to officials nor do they seek the aid of their own consular and diplomatic representatives except in cases of urgent need which involve necessary treaty rights. The missionaries strongly believe that all due respect should be paid to the lawfully constituted civil authorities, that care should be observed not to embarrass them needlessly, that the laws of the land should be obeyed, and that it is better for the followers of Christ patiently to endure some injustice than to array the churches in antagonism to the governments under which they labor.

On the other hand, Christianity is always and everywhere a reorganizing force. It may not produce this result so quickly among a conservative as among a progressive people; but sooner or later, the consequences are inevitable.

Modern Japan is, swiftly in some respects and slowly but surely in others, reorganizing her institutions in accordance with the new spirit, so that the revolution in that country is a comparatively peaceful and normal one, as it was in England. The ruling classes in China and Russia, like those in France prior to the Revolution, shut their eyes to the facts only to be violently hurled from power. The ideas of God, of man, and of duty which Christianity inculcates invariably effect profound changes in the body politic. They did this in Eu-

rope and America, and they are doing it in Asia. Christianity alters a man's outlook upon life, gives him new conceptions of responsibility, strengthens moral fiber, and nerves him to oppose tyranny and wrong. What Draper said of Europe may be said with equal truth of modern Asia: "The civil law exerted an exterior power in human relations; Christianity produced an interior and moral change." Mr. Winston Churchill of the British Government said: "Every penny presented to the cause of missions is a contribution to good government; every penny spent on missions saves the spending of pounds in administration; for missions bring peace, law, and order." Similar opinions of British administrators in India have been widely quoted.

If Asiatic testimony is desired, it may be found in abundance. Of the scores of utterances that might be cited, two may suffice here: General Li Yuan Hung, the Commander-in-Chief of the Republican Army during the revolution, and afterward successor of Yuan Shih Kai in the presidency: "Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican Government be pleased. China would not be aroused today as it is were it not for the missionaries, who have penetrated even the most out-of-the-way parts of the Empire and opened up the country." Marquis

Okuma, former Prime Minister of Japan: "The coming of missionaries to Japan has been the means of putting into these fifty years an advance equivalent to that of one hundred years. One thousand five hundred years ago Japan had advanced in civilization and domestic arts, but never took wide views nor entered upon wide work. Only by the coming of the West in its missionary representatives and by the spread of the gospel, did the nation enter upon world-wide thoughts and world-wide work."

A spiritual force. Missions are a reconstructive spiritual force. We do not mean to separate this phase of missionary influence from other phases. The spiritual motive pervades all forms of the work and furnishes the mainspring of activity; but missionaries are preachers and evangelists above all else. They believe that man's supreme need is the quickening of conscience, the discernment between right and wrong, the clarification of moral vision, the power that is conveyed in the gospel of Christ.

The history of their labors is a record of adventurous expeditions, of patient toil, of unflinching courage, of uncomplaining self-denial, of endurance of persecution, and finally of large achievement. As I have visited the missionaries, traveled with them, and watched their work during two visits to Asia, I have thought more than once that if the eleventh chapter of the Epistle to the Hebrews were to be brought down to date, it would surely include the names of many of these men and women of whom,

like the early Christians, "the world is not worthy."

An international force. Missions are a reconstructive international force. "Foreign missions are influences toward better world relationships," says former President William H. Taft. To quote again from the remarkable address of the Chinese Minister to Washington: "Even more significant than the trade relations between our two countries has been the work of American missionaries in China, than whom no class of foreigners is more friendly, sympathetic, and unselfish in their attitude toward the Chinese people. The spirit which has underlain and still underlies the relations between China and the United States is nowhere better illustrated than in the devotion of this comparatively small group of Americans to their useful services in China and in their readiness to uphold the cause of justice and fairness. . . . The American missionaries' record of service properly deserves the gratitude of China and the admiration of the world."

A supernational religion. Christianity is, therefore, preeminently a supernational religion. We do not say international, because that suggests the plane of agreements between governments; but supernational, in that Christianity transcends nations. There is, indeed, a proper nationalism, and it has many noble elements. Patriotic love for one's own country and a zeal to advance its legitimate interests are great virtues. Missionary societies are in warm sympathy with all true nationalism. They

thoroughly respect the reasonable desire of any people to manage their own affairs unhindered by unjust interference from outsiders. But it is sometimes difficult to draw the line between nationalism and internationalism—the due claims of a people to control their own interests, and the moral obligation to take into account the interests of humanity at large. It is as true of nations as of individuals that "none of us liveth to himself." Nationalism properly resents dictation in political matters, but it should welcome unselfish efforts to disseminate those truths of medicine, sanitation, education, social justice, and religion which are universal in character, and which no nation can exclude without consequences that are not only injurious to others but fatal to itself.

The type of nationalism which caused the World War is thoroughly pagan. It makes each member of the family of nations a law unto itself irrespective of the rights of others. It baptizes national selfishness and greed as patriotism, and justifies cruelty and murder as "military necessity." Said Lord Hugh Cecil, of the British Parliament: "Nationalism, in a degree, is a very desirable thing; but it differs from any other form of *esprit de corps* in that it implies or permits a suspension of the moral law. We must get people to feel that there is something higher than the loyalty to their own country —there is an obligation to the interests of all mankind. This doctrine is one of the most elementary

tenets of Christianity. We want to get behind the idea that the higher loyalty is to our own country, to the idea that all men are brethren and that we owe to them a duty of inexhaustible, immeasurable love." True nationalism is related to supernationalism as the family is related to the community and the community to the State. The local duty is imperative, but it is consistent with the duty to the larger relationship. President Wilson declared in a memorable address: "The principle of public right must henceforth take precedence over the individual interests of particular nations. . . . Always think first of humanity."

This is precisely what foreign missions are doing. They inculcate that highest type of loyalty to country, which makes it minister to the supreme good of the race. Christianity is the antithesis of a self-centered nationalism. It substitutes the law of brotherhood for the law of the jungle.

Is Christian supernationalism practicable? Some have alleged that Christianity is impracticable as a working principle in social and national affairs. This is what Confucianists assert—that the Sermon on the Mount is a beautiful theory, but that it cannot be put into practice as Confucianism can be. It is odd to hear some professed Christians revert to this non-Christian argument. Did Christ preach an impracticable gospel? Did he tell his followers to do something that he knew they could not do? What are the impossibles anyway? The world

said that it was impossible to break the temporal power of the Pope; impossible to extirpate slavery; impossible to prohibit the manufacture and sale of intoxicating liquors by constitutional amendment; impossible for volunteers after a few months' training to stand against the trained regulars of Hindenburg; but we have seen all these alleged impossible things become actual. Nothing that is right is impossible. Whatever ought to be done can be done. Surely we must believe that Christianity is a religion that can be put into practical operation in human affairs; that the whole gospel applies to the whole life; and that nothing that man touches is beyond the scope of the law of God.

Since foreign missions deal with supernational ideas, they are in a sense a supernational movement. Of course, the individual missionary is a citizen of some country, and cannot claim supernationalism for himself unless he accepts the necessary implications of supernationalism. The country whose rights of citizenship he enjoys has rights regarding him and must hold him to responsibility for his acts and words. But his missionary objectives and work are supernational and they distinctly help international relations. The true missionary does not stamp his own national characteristics upon his work, but conveys supernational ideas of God and man and duty, and leaves the people who receive them freedom to organize their external forms in accordance with their own genius.

Representative Asiatics have repeatedly spoken in terms of warmest appreciation of the value of missionary work from this point of view. The late Mr. Fukuzawa, of Japan, said: "In the early days of Japanese intercourse with foreigners, there can be no doubt that many serious troubles would have occurred had not the Christian missionary not only showed to the Japanese the altruistic side of the Occidental character, but also by his teaching and his preaching imparted a new and attractive aspect to the intercourse which otherwise would have been masterful and repellent. The Japanese cannot thank the missionary too much for the admirable leaven that they introduced into their relation with foreigners."

It would be easy to fill pages with quotations to the same effect. Foreign missionary work is more and more clearly coming to be understood as distinctively altruistic in its character and aims. Christians in Western lands maintain it with no thought whatever of any return to themselves other than that of realizing the truth that "it is more blessed to give than to receive."

Supernationalism and the war spirit. The correlation of such a supernational enterprise to a justifiable national spirit involves many difficulties. These difficulties become acute when international relations are ruptured. But it is manifestly unjust that an altruistic supernational work should be destroyed by nationalistic wars. When missionary

work is broken up, the real sufferer is not the missionary, who usually is simply returned to his own country, but the natives—the sick and injured turned out of hospitals, children dismissed from schools, and struggling native churches left without guidance.

The Japanese Government set a good example to all other nations in the Russia-Japan War. It was fraught with dire issues to Japan. Defeat would have meant subjection to a corrupt and ruthless Russian autocracy. But although the Russian Church was a State Church, the Japanese Government permitted the Russian missionaries in Japan to continue their work unmolested throughout the war, because it realized that their mission was conducted from motives quite distinct from the objectives of the war, and was for the direct benefit of the Japanese people. Count Katsura, then Prime Minister, sent an official communication to the representatives of the Christian Church in the Empire, in which he said that, anticipating that the feelings aroused by the war might cause differences between peoples of different nationalities and religious beliefs, instruction had been issued to local officials regarding the protection of Russian residents and the members of the Russian Church. He declared that the need for this caution was emphasized by the fact that the war was against a professedly Christian nation, and he hoped that no one "will be betrayed into the error of supposing that such things as differences in race or religion have anything what-

ever to do with the present complication. . . . Regarding religion as an essential element of civilization, I have uniformly tried to treat all religions with becoming respect; and I believe it to be an important duty of statesmen, under all circumstances, to do their utmost to prevent racial animosities."

Of course, a government has the undoubted right to satisfy itself regarding the neutral character of a missionary, to watch him closely, and to insist that he shall accept the limitations which his supernational work involves. If he violates them, his punishment should be as stern and swift as the punishment of anyone who in a time of war misuses the privileges accorded him as a non-combatant. Some missionaries could not meet this test under the strain of the World War. But if the supernational principle is recognized, it is comparatively easy to test individuals by it and to eliminate those who cannot meet the required conditions.

The new need for world missions. All the motives that first prompted to the missionary enterprise exist today in undiminished force. Do not men still need the gospel, the sick to be healed, the children to be educated, the orphans and the blind to be cared for? It would be poor consolation for those whom we could save now to say that we can do nothing more until some future time, when many will be dead and many beyond our reach. Whatever reason there is for foreign missions at any

time applies to all times. Sin has not ceased. The lurid glare of it is written across the sky. If men have ever needed Christ, they do today. Never were the words of inspiration more solemnly true: "Now is the acceptable time; behold, now is the day of salvation."

Indeed, the World War, instead of having lessened the need for foreign missions, has created conditions that have enormously intensified it. Would the world be in its present chaotic condition if all nations had obeyed the law of God? The Archbishop of Canterbury truly said: "What is happening must be due to the pride, the high-handedness of men's temper thwarting the will of God. We have got to set ourselves to eradicate and make unendurable the temper among men from which such things spring."

What power can do this? Can armament? Then let every nation arm to the teeth. But that method has been tried and found intolerable. The nation that had developed the most efficient fighting machine that the world had ever seen was the one that was defeated. Can science, philosophy, secular education save the world? We saw eminent professors defending the worst atrocities and using their scientific skill to devise more deadly weapons of destruction. The war taught us anew that while knowledge is power, it depends upon the principle which regulates the power whether it is for good or evil.

It is Christ that the world needs; not merely as a man, but as the divine and ever-living Son of God. It is the gospel that is to be preached; not merely as a cult, but what St. Paul declared to be "the power of God unto salvation." It is the Bible that we must give to men; not merely as a textbook of ethics, but as the revelation of the mind and will of God. When the disciples were appalled by "the signs of the times" in their day, our Lord did not minimize the danger in the least, nor did he tell them that on account of it they should seek some quiet place until the storm blew over. On the contrary, he plainly said: "Ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom. . . . This gospel of the kingdom shall be preached in the whole world." This is what foreign missions stand for.

The course of recent history in America illustrates some of the essential foreign missionary teachings. How did the United States get into the great war? Its coasts were three thousand miles away from the scene of the conflict, its citizens hated war, loved peace, and desired to avoid entangling alliances with other nations. But they realized that they have become a part of the world; that the period of isolation has passed; that they are kin to our brethren in other lands; that the maintenance of right and the repression of wrong anywhere concern them; and that when the weak and innocent are oppressed, Americans cannot pass by on the other side.

Is not this akin to our missionary message—that the world is one; that each nation is a part of it; that it is not possible for men to stand aloof from one another, however wide may be their geographic separation; that the only race is the human race; that each part affects and is affected by the others; that we in America cannot live apart from Europe and Asia; that we are our brother's keeper; and that we cannot leave any part of the world out of our thought? Everybody now knows these things—except a few reactionaries. The World War challenged the fundamental ideas on which the foreign missionary enterprise is based and on which alone a new world order can be built—the universality of a God of justice and love as against a tribal Odin or Thor, the brotherhood of man as against race enmity, the supremacy of moral obligation, the duty to protect the helpless and to punish the lawless.

Foreign missions are a recognition of these principles in terms of religion. Other activities of our churches are in the United States. But we can go on preaching to our own people in America till doomsday, and if we leave the rest of the world godless, it is vain to imagine that we can escape. If Asia and Africa and Latin America are to remain as they are, how shall we be saved? We are living with them in this new day. We are a part of their life and they are a part of ours. If we do not raise them up, they will pull us down. It is indispensable then that the Church should maintain

in full vigor the foreign missionary enterprise which is the agency through which this splendid aim is to be realized.

The temper of the times. Will nations ever live in peace if the spirit which has heretofore animated them, and which still so largely animates them, continues to prevail? Does suspicion plus jealousy make international good-will? We affirmed that our aim was to "make the world safe for democracy." But what kind of democracy? Will an unprincipled, godless democracy make the world safe? Selfish and cruel men will fight under any kind of government. We were determined to overthrow autocracy; but the alternative of autocracy is not necessarily democracy; it may be mobocracy. Look at Russia. Look at Mexico. If people remain ignorant or undisciplined or unscrupulous, how is the world bettered?

Many people appeared to imagine that the millennium would come when German autocratic militarism was overthrown. They are now learning by painful experience the profound truth that "the Kingdom of God is within you." Are Asia and Africa and Latin America ready to help in creating the millennium? We fondly believe that America can use democracy aright, although probably few of us are free from anxiety on this subject. But assuming that America can do so, we must remember that in this era of race solidarity it is not only a question whether America can do so, but whether

Mexico and Colombia and Venezuela can; whether China, India, and Turkey can. If democracy is to rule the world justly, it must be safe not only here but elsewhere. "There is no political alchemy," said Herbert Spencer, "by which you can get golden conduct out of leaden motives." External changes alone will not suffice. "If you want to get good water," said Dwight L. Moody, "it is not enough to paint the pump; you must clean out the well." Of what avail for our sons to die on the battle-field if the world for whose freedom they fought is a Bolshevist world?

What about the soul of the world? We are hearing much these days about armies and navies and governments and territorial adjustments. But what about the soul of the world—its ideals, its aspirations, its moral principles, that which differentiates the spiritual from the physical, which makes men sons of God instead of animals, and substitutes the law of love for the law of the jungle? What shall it profit if we gain the whole world of political freedom and carnal might, and lose the soul of the world? In foreign missions we are trying to save the soul of the world. Let us magnify our task as one of the indispensable efforts of the age.

We said that we wanted an enduring peace. But peace is not an end of itself. It is a by-product—a by-product of righteousness and to be attained only through righteousness. So teaches the Word of

God in Isaiah: "And the work of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever." We shall never have permanent peace until righteousness prevails. It is inspiring to think of the prophetic day when "they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But when did the prophet intimate that was to be? When enemies were crushed on the battle-field? Not at all; but when all nations "will walk in his paths." This is exactly what foreign missions are attempting to do—lead all nations to "walk in his paths." Surely this is a task not inferior to that which we asked our soldiers to achieve on the battle-field; a task which alone will make their sacrifice of avail.

Foreign missions and world peace. No political adjustments between governments can create enduring peace unless they rest upon the moral conditions that Christianity develops, and these are precisely the conditions that the missionary enterprise creates. Treaties are no stronger than the intelligent conscience of the peoples that make them.

The special service that foreign missions can render in rightly influencing the pressing world problems in eastern Asia was well expressed by Viscount James Bryce, when he said that the jarring contact of many nations in the Far East today imperatively calls for the strengthening of foreign missionary

work, which, he declared, "must be the chief influence in smoothing that contact, in allaying irritation, and in creating these conditions of international good-will which are essential to the preservation of world peace"; and he added: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian gospel."

The future of the world is dark indeed unless there is to be the universal recognition and application of those ideas of international order, justice, and brotherhood which Christ proclaimed, and of which the foreign missionary enterprise is the organized expression. All other ties snapped in the World War. Science, philosophy, education, commerce—each and all failed to hold the world together. Labor and socialism came nearer than any of them to maintaining a kind of unity; but they too were soon rent apart. The home churches were as widely sundered as other interests. Foreign missions alone preserved the international idea. Not that missionaries and their boards were neutral; they were not. But they steadily pressed the constructive and unifying principles on which the new world-order must be built. In a shattered world, missions represented the truths that must ultimately tie the nations together, if they are ever to be brought together at all.

The hope of the world. The world waits for this gospel. Weary and heartsick, from stricken millions rises the cry: "We cannot go on like this; life under

such conditions is unendurable." And they are saying to the Church half pleadingly, half resentfully: "Have you nothing to offer? Have you no program for a better world?" Shall the Church heed the call? "Human crimes are many," said Thomas Carlyle, "but the crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the handwriting of God is abroad in the sky, there is none other crime than this which the gods do more terribly avenge."

A regenerated world! A triumphant and safe democracy! It seems a far-off, divine event in this time of world convulsion when the air is strident with angry voices, and the nations are again preparing for "the next war." But there are hours when one seems to catch a vision of the coming glory of "peace on earth among men of good-will," when "in the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord." For that day we must write the name of Jesus large across the sky of the world. We must make the voice of Jesus the deep undertone of human life. We must apply the principles of Jesus to the solution of all world problems. It is a time for clearness of vision; for catholicity of spirit; for statesmenship of planning; a time for the splendor of a mighty faith in him of whom it is said: "He is able"; "able to save to the uttermost"; "able to do exceeding abundantly above all that we ask

or think"; "able even to subject all things unto himself."

And to us is this ministry given—the message of a great God who loves all men and would have them live together as brethren; a great Saviour who died for all; a great gospel which "is the power of God unto salvation." Such an embassy is worth living for and dying for.

And to the young men and women of America with a new sense of the glory of self-sacrifice that the great war has given and with a vision of the inspiring task of rebuilding the world on a more stable foundation—to you God is speaking as of old he spoke to Queen Esther: "For if thou altogether holdest thy peace at this time, then will relief and deliverance arise . . . from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?"

References for Further Reading

The Arabic figures in parentheses attached to the following references indicate the serial numbers of the books listed and briefly described in the annotated bibliography on pages 94 ff. The Roman numbers indicate chapters.

The Missionary Outlook in the Light of the War (9), Part I.
The Gospel and the New World, Speer (8), I, XI, XV.
A Better World, Dennett (1), VI, VII.
Some Aspects of International Christianity, Kelman (4), IV, V.
Everybody's World, Eddy (3), I, X.
The War and Missions in the East, Macdonald (5), XI.
The World and the Gospel, Oldham (6), I.

II

THE FOREIGN MISSIONARY MOTIVE AND AIM

Missions in the new day. Recent years have seen some change of emphasis in the motives that prompt men and women to engage in the foreign missionary enterprise. Some motives that stirred our fathers are not so strongly operative today, but others have emerged that were then but vaguely discerned.

It is now generally recognized that mission work must be prosecuted amid changed conditions. The peoples of Europe and America have a knowledge of Asia and Africa that in the past they did not have. Books and magazine articles have dissipated the mystery of the Orient. The cable and the radio enable the newspapers to tell us every morning what occurred yesterday in Seoul and Peking, in Rangoon and Teheran. In the unprecedented mingling of Oriental and Western peoples throughout the great war there came opportunity for personal acquaintance with the men of Asia and Africa such as history never gave before. American treatment of the Chinese, the Japanese, and the Negro testify to the fact that race prejudice is still strong. Nevertheless, the white man does not look down upon

the men of other races as he did a century ago. He recognizes more clearly the good qualities which some of the non-Christian peoples possess; he hears more of their industrial development; he has seen their military efficiency. This recognition is not unmingled with fear. No one can view with unconcern the evidences of awakening national life and ambition among the teeming myriads of the Orient.

The transition from the first century of Protestant missions to the second century is attended by no more significant change than that illusions have been dispelled. People at home are not under illusions as to what non-Christians are, and they, in turn, are not under illusions as to what we are. The romance of missions in the popular mind has been largely destroyed. The missionary is no longer a hero to the average Christian, but a man with a message to his fellow-man.

There are, too, certain movements of theological thought that must be considered. Whatever we may think of them, we cannot ignore their prevalence, nor should we argue that they are inconsistent with missionary interest. No man should be allowed to feel that he is exempt from the missionary obligation because he is not influenced by our particular motive, or because he adopts a different interpretation of Bible teaching regarding certain doctrines. We may deplore his interpretation, but we cannot admit that it releases him from the duty of cooperating in this work. Every man who believes

in a just and loving personal God and receives the benefits of Christianity, whether he shares our theological convictions or not, should aid in the effort to communicate those benefits to races that do not have them.

The central place of Christ. Changes in the political and economic life of the world, in the attitude of Occidental nations toward the Oriental, and their attitude in turn toward us, do not impair the primary missionary motive. Rather do they increase it. No changes that have taken place or that can possibly take place can set aside the great central facts that Jesus Christ is the temporal and eternal salvation of men, and that it is the duty of those who know him to tell others about him. There may be questions as to method, but no objection lies against the missionary enterprise that does not lie with equal force against the fundamental truths of the Christian religion. Through all the tumult of the world's strife, the one figure that is standing out more and more clearly and commandingly before men is the figure of the Son of Man. In him is the true unity of the race and around him cluster its noblest activities. No matter how much Christians may differ as to other things, they will be more and more agreed as to the imperative duty and the inspiring privilege of preaching Jesus Christ to the whole world.

In the preceding chapter we have noted the vital bearings of foreign missions on world reconstruction

as a motive for missionary work. We may now mention some motives that spring more directly out of one's personal relationship to Christ and humanity. There is room for a fair difference of opinion as to their relative importance. In any group of individual Christians there will doubtless be varying degrees of emphasis upon particular motives; but one or more of those that follow will probably be found to be determinative.

1. **A real Christian experience.** In proportion as this is genuine and deep, will we desire to communicate it to others. Propagation is a law of the spiritual life. The genius of Christianity is expansive. Ruskin reminds us of Southey's statement that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it. That was the prompting of a normal Christian experience which led Andrew, after he had met Jesus, to find first his own brother, Simon, and say unto him: "We have found the Messiah," and to bring him to Jesus. No external authority, however commanding, can take the place of this internal motive.

People who assert that they do not believe in foreign missions are usually quite unconscious of the indictment which they bring against their own spiritual experience. The man who has no religion of his own that he values of course is not interested in the effort to make it known to others. One may be simply ignorant of the content of his faith or

the real character of the missionary movement; but as a rule those who know the real meaning of the Christian experience are conscious of a strong impulse to communicate it to others.

2. **The need of the world.** "I am debtor," said St. Paul. He who has knowledge that is essential to his fellow-men is under obligation to convey that knowledge to them. It makes no difference who those men are, or how much inconvenience or expense he may incur in reaching them. The fact that he can help them is reason why he should help them. This is an essential part of the foreign missionary impulse. We have the revelation of God which is potential of a civilization that benefits man, an education that fits him for higher usefulness, a scientific knowledge that enlarges his powers, a medical skill that alleviates his sufferings, and above all a relation to Jesus Christ that not only lends new dignity to this earthly life but that saves his soul and prepares him for eternal companionship with God. "In none other is there salvation." Therefore, we must convey this gospel to the world. There is no worthy reason for being concerned about the salvation of the man next to us which is not equally applicable to the man five thousand miles away.

It is hard to realize this concerning those who are so distant? Precisely; foreign missionary interest presupposes breadth of soul. Anyone can love his own family, but it takes a high-souled man to love all men. He who has that which the world needs

should communicate it to the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the holiest dictates of the human heart when he summoned his followers to missionary activity. The question whether non-Christian peoples really need Christ may be answered by the counter-question: Do *we* need him? The intensity of our desire to tell them of Christ will be in proportion to the intensity of our own sense of need.

We do not hear as much as our fathers heard of the motive of "salvation of the heathen." Our age prefers to dwell upon the blessings of faith rather than upon the consequences of unbelief. And yet if we believe that Christ is our "life," it is impossible to avoid the corollary that to be without Christ is death. Reason as well as revelation tells us that man has sinned, that "the wages of sin is death," and that this truth is as applicable to Asia and Africa as to Europe and America. We freely grant that it is possible that some who have never heard of Christ may be saved. The spirit of God is not shut up to the methods that we know about. We dare not dogmatize regarding every individual among the many millions who, without opportunity to accept the historic Christ, may live up to the light they have.

Taking non-Christian peoples as we know them, however, it is sorrowfully, irrefutably true that they

are living in known sin, and that by no possible stretch of charity can they be considered beyond the necessity for the revealed gospel. Jesus came "to save," and salvation is from something. A charitable hope that some are living like the pious Hebrews before the incarnation does not lessen our duty to give them the clearer knowledge, which, like Simeon of old, they would eagerly welcome, nor does it modify in the least our obligation toward the masses who are living on a lower level. The Light shines for all, and those who see it must spread the tidings.

3. **The command of Christ.** The circumstances were inexpressibly solemn. He had risen from the tomb and was about to ascend to the Father. But ere he left his disciples, he said unto them: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." A little later he reiterated the charge: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." "And he lifted up his hands and blessed them." "And a cloud received him out of their sight."

There is no gainsaying that command. Whether we consider the person who gave it, the circum-

stances in which it was given, or the duty imposed, we must regard it as the weightiest of utterances. If it were the only motive, foreign missionary work would be a mechanical performance of duty, the missionary merely an obedient soldier; but taken in connection with the preceding motives, it adds the impressive sanctions of divine authority. It is the bugle call which, to the true soldier, never loses its thrilling, response-compelling power. It is not a request, not a suggestion, it leaves nothing to our choice. It is an order, comprehensive and unequivocal, a clear, peremptory, categorical imperative—"Go!"

No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He sought, not merely the rich and influential, but men as men, irrespective of their wealth or position. When the blind beggar cried out to him for help, he said to him: "Go thy way; thy faith hath made thee whole." When he saw the famishing multitudes, he "had compassion on them, because they were as sheep not having a shepherd." He could not bear to see men perish, and the thought of it caused him keenest agony. He was himself a missionary, and his entire ministry was a missionary ministry. While his earthly life was confined to Palestine, he made it clear that the scope of his purpose was world-wide. He plainly said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall

Colporteur in northern Africa

An Arab preacher, who also has charge of this Bible depository in Tunis. The preparation and distribution of Bibles and Christian literature, as conducted by missions and Bible societies, is itself a vast enterprise.

hear my voice." He declared that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He taught the sublime truth of the fatherhood of God and the brotherhood of man. He broke down the partition wall between nations. In an age when men regarded men of other races as foes, he said: "Love your enemies." He showed the race-proud Jews that the Samaritan was their "neighbor." Going "into the borders of Tyre and Sidon," he saved a poor Syrophœnician woman. With a vision of world conquest, he exclaimed: "I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." "And I, if I be lifted from the earth, will draw all men unto myself."

Since the saving of men is Christ's supreme thought, it should be ours. How is it possible for one who professes to follow Christ not to believe in missions, when missions are simply the organized effort to carry out the will of the Master? Men talk about heresy as if it related only to the creed. Jesus said, "I and the Father are one," but he also said, "Go ye into all the world, and preach the gospel." Is it not as heretical to deny one statement as the other? Failure to do the will of Christ emasculates the essential idea of the Church. There may be a noble edifice, a large congregation, brilliant oratory, inspiring music; but if the Master's

call to altruistic service is not heard and heeded, it cannot be a Church of the living God.

Those who are solicitous about the salvation of men who die without having heard of Christ may well add some concern about the salvation of professed Christians who, with the Bible in their hands, the command of Christ in their ears, and the condition of the lost world before their eyes, manifest but languid interest in the effort to save the world. It is difficult to understand how those who profess to serve Christ can be indifferent to the most important work which Christ has committed to his followers, or how they can expect his blessing while they neglect his specific injunction. "If a man love me, he will keep my word," said Christ, and the word is, "Go, preach." When a young clergyman asked the Duke of Wellington whether he did not deem it useless to attempt to convert India, the great general sternly replied, "What are your marching orders, sir?"

It is interesting to note that the word "apostle" is derived from a Greek word which means one sent forth, a messenger, and that the word "missionary" is the Latin equivalent of the Greek "apostle." Therefore the modern apostle is the missionary, and while men at home are disputing over apostolic succession, the foreign missionaries, who are the real apostles, are doing what their lineal predecessors did—"going away" from home to preach the gospel to all the nations of the earth.

We may well be awed by the majesty of Christ's declaration; a lonely Nazarene, with a handful of humble followers, calmly bidding them not to confine their efforts to their own country but to proclaim his teaching to "the whole creation." No exceptions are to be made. Christ did not say, "Teach all nations, save those that you deem beneath you," nor did he say, "Preach to every creature, except the Hindu and Buddhist and Mohammedan, who have religions of their own." He made the scope of his command absolutely universal.

It is the purpose of God, said Paul, "to reconcile all things unto himself." We should never lose sight of the grandeur of this conception. Christianity is not a life-boat sent out to a sinking ship to rescue a few passengers and let the rest go to the bottom. It will save all the passengers, unless they refuse to be saved, and it will save the ship. The Bible looks to a redeemed earth. Let us hope and pray and work for nothing short of that stupendous consummation. Limiting the grace of God, doubting its adequacy for all men, acting as if it were for America and not for Africa and the islands of the sea, are sins against the Holy Ghost.

While the motives that have been cited are in themselves adequate, there are others that should also be noted.

The civilizing influence of the gospel. In many ways the missionary is "the advance agent of civili-

zation," using that term in its highest sense. As the product of centuries of Christian training, with all its customs and ideals, he appears in a rude village in Africa. He opposes slavery, polygamy, cannibalism, and infanticide. He teaches the boys to be honest, sober, and thrifty; the girls to be pure, intelligent, and industrious. He induces the natives to cover their nakedness, to build houses, and to till the soil. He inculcates and exemplifies the social and civic virtues. His own home and his treatment of his wife and daughters are object-lessons in a community which has always treated woman as a slave. The inertia of long-established heathenism is hard to overcome, but it slowly yields to the new power, and the beginning of civilized society gradually appears. Volumes might be filled with the testimonies of statesmen, travelers, and military and naval officers to the value of missionary work from this point of view, and the cumulative power of this class of evidence is doubtless a large factor in the public mind.

Philanthropic interest. The philanthropic motive is stirred by the consciousness of human brotherhood and the natural desire to relieve the appalling suffering and ignorance that prevail throughout most of the non-Christian world. Christ is the Great Physician now as of old. As one sees the prevalence of disease and misery, the untended ulcers, the sightless eyes to which the surgeon's skill could bring light, the pain-racked limbs, pierced with

red-hot needles to kill the alleged demon, that are made ten times worse by the superstitious and bungling methods of treatment, sympathies are profoundly moved, and one is prompted to give and to labor that such agony may be alleviated. Medical missions with their hospitals and dispensaries strongly appeal to this motive, as do also orphanages and industrial missions with their teaching of the principles of better living. The preaching of the gospel itself is sometimes supported by this motive, for it is plain that the sufferings of men are diminished and the dignity and the worth of life increased by the application of the principles of Christianity to human society.

The desire for results. The argument from results is the most decisive with many people of the utilitarian type. They want to see that their money accomplishes something, to know that their investment is yielding tangible return. They eagerly scan missionary reports to ascertain how many converts have been made, how many pupils are being taught, how many patients are being treated. Telling them of successes achieved is the surest method of inducing them to increase their gifts. Mission boards often find it difficult to sustain interest in apparently unproductive fields, but comparatively easy to arouse enthusiasm for fields in which converts are quickly made. The churches are eager and even impatient for results. There are limits to this argument, as we shall presently note; but within reasonable

bounds it has undoubted value. In many lands results have been achieved on such a scale as to satisfy the demand; but in other lands not less important, weary years have had to be spent in preparing the soil and sowing the seed, and hard-working missionaries have been half disheartened by the popular insistence for accounts of baptisms before the harvest-time has fairly come.

A change of emphasis. The basis of the missionary appeal has noticeably changed within recent years. Our commercial, humanitarian, and practical age is more impressed by the utilitarian and the temporal than by the spiritual and ideal.

The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary sermons and addresses give large emphasis to these considerations. We need not and should not under-value them. They are real. It is legitimate and Christian to seek the temporal welfare of our fellow-men, to alleviate their distresses, to exalt woman, and to purify society. It is, moreover, true and to the credit of the missionary enterprise that it widens the area of the world's useful knowledge and introduces the conveniences and necessities of Christian civilization. It is certainly reasonable that those who work or give should desire to see results, and they are naturally incited to renewed diligence by an inspiring record of achievements.

But with the wider diffusion of knowledge, the

civilizing influence of missions is becoming relatively less important. Japan, India, and the Philippines have schools that give excellent secular training; and philanthropic institutions under secular auspices, though usually due to Christian initiative, are beginning to come into existence. Some non-Christian lands have civilizations of their own more ancient than ours, and, so far as moral questions are not involved, quite as well adapted to their needs. Our Western civilization, moreover, is not by any means wholly Christian. Whether men are civilized or not, we must continue our missionary work of evangelizing the world.

The achievements of more than a hundred years of missionary effort are encouraging; but if they were not, our duty would still stand. We should work and pray for what is right, though we may not live to see the right triumph. Some of the best causes do not yield immediate results. Christ's life was a failure, from the point of view of his own generation; so were the labors of Paul and Peter and Stephen; but later generations saw the rich fruitage. Like them the true missionary toils from motives that are independent of present appearances. He knows that he is working with God, for God, and in obedience to God, and, with Faber, he is confident that in the end,

> "He always wins who sides with God;
> With Him no chance is lost."

The aim. A clear idea of the aim of the missionary enterprise is important. Everyone understands in a general way that it is proposed to "convert the heathen," but beyond that, many who support the work and even some who apply for appointment appear to have only vague ideas. The missionary movement has certain definite aims, and they must be kept clearly in mind if the work is to be intelligently and efficiently done.

A personal Saviour. First of all, the aim is to present Christ so intelligently to men that they will accept him as their personal Saviour.

Emphasis should be laid upon the word "intelligently." This idea excludes the hurried and superficial presentation of the gospel. It is not enough to go into a non-Christian community, proclaim Christ for a few days or months, and then pass on in the belief that we have discharged our responsibility. Even Americans and Europeans with all their general knowledge do not grasp new ideas so quickly as that, and we cannot reasonably expect other races to do so. To a large part of the non-Christian world, Christ is still unknown even by name, and a great majority of those who have heard of him know him only in such a general way as most people in this country have heard of Mencius or Zoroaster. Of his real character and relation to men, they know nothing. What little they have heard of him as a historical personage is beclouded and distorted by the inherited and hostile pre-

sumptions of age-old prejudices, superstitions, and spiritual deadness. In such circumstances, to make Christ intelligently known is likely to be a long and perhaps a wearisome effort. Carey in India and Morrison in China toiled seven years before their hearts were gladdened by a single convert. Tyler in South Africa saw fifteen laborious years pass before the first Zulu accepted Christ, while Gilmour preached for twenty years in Mongolia before visible results appeared. After the Asiatic mind once fairly grasps the new truth, progress usually becomes more rapid, but at first and sometimes for long periods, it is liable to be painfully slow. The missionary and the church that supports him often have need of patience.

The complete presentation of the gospel often includes a wide variety of activities. The missionary is following the example of Christ in alleviating the bodily sufferings of men. It is absolutely necessary to translate and publish the Bible, to create a Christian literature, to teach the young, and to train them for leadership. Man must be influenced at every stage of his career and shown that the gospel is adapted to his present state as well as to his future life. Christianity must work out from the individual to the family, community, and state. The aim in all this is something more than philanthropic or educational or literary. It is a new birth, an internal transformation, that men most vitally need.

An indigenous church. This personal presenta-

tion of Christ with a view to men's acceptance of him as Saviour and Lord is to issue as soon as possible in the organization of converts into churches. Herein foreign missionary work differs from the work of the churches at home. Our task is to give the gospel to every man, woman, and child in our own country. As new generations are continually coming on, as converts are to be trained for Christian life and service, and as many applications of Christianity to society are involved, the work of the Church at home will never be completed. In the foreign field, it is our task to found the Church, and then to induce it to assume those duties for the further evangelization of the population that we have assumed for our own people. Christians in North America must support all their own ministers, build every church edifice, erect and equip every school and hospital, conduct every form of allied service for the poor, dependent, and defective classes, and carry through every social reform. It would be impossible for us to do this for the billion people of the non-Christian world, and the foreign missionary enterprise does not contemplate such an undertaking. We are to start the Church, show it how to do its work, and turn over responsibility to it as fast as it is able to receive it.

This ultimate aim should be kept steadily in view and should influence all missionary methods. If the Church is not established, the toil of the missionary will result only in detached individuals who will not

attain maturity of faith or character, and who will neither perpetuate themselves nor exert decisive influence upon the world. Christianity will not control a nation's life as long as it is an exotic. It must become an indigenous growth. To this end, effort must be put forth to develop the independent energies of the convert. He is usually a spiritual child, and, like a physical child, he must be for a time "under tutors and governors"; but the instruction looks to the development of self-reliant character.

References for Further Reading

The Missionary Motive

A Study of Christian Missions, Clarke (13), I, II.
Winning the World for Christ, Lambuth (25), V, VI.
The World and the Gospel, Oldham (6), II, III.
The Modern Missionary Challenge, Jones (15), I.

The Aims of Foreign Missions

A Study of Christian Missions, Clarke (13), III.
The Gospel and the New World, Speer (8), VII.
The Spread of Christianity in the Modern World, Moore (16), VI.
The Universal Elements of the Christian Religion, Hall (23), Lecture I.

III

FOREIGN MISSIONARY ADMINISTRATION

The need for a central agency. World evangelization being the supreme work of the Church, the method of administration should be commensurate in scope and dignity with the task to be performed. Such a task cannot properly be done by individuals, or by congregations acting separately. It is too vast, the distance too great, the single act too small. Local churches do not have the experience in dealing with missionary problems, or the comprehensive knowledge of details necessary for the conduct of such an enterprise. Moreover, the individual may die or lose his money. The single church may become indifferent or discouraged. Even if neither of these alternatives should happen, the work would lack stability. It would be fitful, sporadic, too largely dependent upon accidental knowledge or temporary emotion. A chance newspaper article or a visit of some enthusiastic missionary might direct disproportionate gifts to one field, while others equally or perhaps more important would be neglected. The wise expenditure of large sums of money in far distant lands, the checks and safeguards essential to prudent control, the

equitable distribution of workers and forms of work, the proper balancing of interests between widely-scattered and isolated points, the formulation of principles of mission policy—all these require a central administrative agency.

The foreign mission task is varied and complex, including not only churches and inquirer's classes, but day-schools, boarding-schools, industrial schools, normal schools, colleges (academic, medical, and theological), hospitals and dispensaries, orphanages, leper and insane asylums, institutions for the blind and the deaf and dumb; the translation, publishing, and selling of books and tracts; the purchase and care of property; the health and homes and furloughs of missionaries; fluctuating currencies of many kinds; and negotiations with governments. All this involves a mass of details little understood by the home church. Problems and interrelations with other work are involved which are entirely beyond the experience of the home minister and which call for an expert knowledge only possible to one who devotes his entire time to their acquisition.

An observant layman, who made a special investigation of missionary work, wrote from Japan: "My own observation leads me to conclude that independent missions make more stir in the homeland than they do here. They are usually temporary, since they depend upon one man. . . . The only effectual missionary work that can be pursued is that conducted on a broad basis and long-continued plan."

The churches and their boards. Recognizing the necessity for some responsible agency, whose outlook is over the whole field and through which individuals and churches may work collectively and to the best advantage, some lens which shall gather up all the scattered rays of local effort and focus them where they are needed, each of the leading communions has constituted a board[1] of foreign missions as the great channel through which it shall unitedly, wisely, and systematically carry on this work for humanity and God.

Auxiliary denominational agencies cooperate with this board and send their money to it for administration. There is no exception to this in most churches; but in some, the women's societies are separately organized and administer their own funds. Every secretary could speak warmly appreciative words of these societies. There are no more efficient organizations anywhere than the women's boards of foreign missions. They form not only an indispensable but a very prominent part of the modern missionary movement, and they are sharing to an increasing degree in the counsels of the church boards.

The organic relation of a board to the church that it represents is naturally affected by the ecclesiastical system that is involved. The Methodist

[1] For the sake of unity the word *board* is used in place of committee, conference, society, or union to designate the denominational missionary organization.

Episcopal, Protestant Episcopal, Presbyterian, and other bodies that have an authoritative denominational organization have created boards that are directly amenable to the supreme judicatories of the Church. Churches like the Baptist, Congregational, and Disciples of Christ, that do not have such denominational organization, or, like the Church of England, that have more than one foreign missionary agency, act through societies which, though having no formal relation to an ecclesiastical body, are nevertheless distinctively church agencies with the same scope and authority as other boards. The societies of these Churches are not, therefore, "independent," in the sense in which we have used that term.

Selection and composition of boards. The method of selection varies. In Churches that have a governing judicatory, the members of the board are chosen by it.

In the Methodist Episcopal Church, the General Conference appoints a Board of Managers consisting of thirty-two ministers and thirty-two laymen, with the bishops as ex-officio members.

In the Protestant Episcopal Church, the General Convention elects a National Council to determine policies and supervise the work of the various general agencies. Ten members of this Council, including bishops, other clergymen, and laymen, constitute the Department of Missions. They may add to their numbers not more than twelve other per-

sons, some of whom may be women, who have seats and votes in the Department, but neither seats nor votes in the Council.

The General Assemblies of the Presbyterian churches appoint the members of their missionary agencies.

The American Board of Commissioners for Foreign Missions of the Congregational churches consists of 750 corporate members, 600 of whom are chosen by the churches, primarily as members of the National Council, and by virtue of such election becoming corporate members of the American Board. In addition to these, 150 members at large are chosen by the body itself. To avoid confusion it should be borne in mind that the term "board," as used by the Congregational churches, does not refer to the executive body that is styled "board" in this book, the functions of the latter being discharged by a Prudential Committee of twelve elected by the Board.

The foreign mission enterprise of Baptist churches in the Northern States is conducted by the American Baptist Foreign Mission Society, an organization composed of members appointed by Baptist churches and all accredited delegates to each annual meeting of the Northern Baptist Convention. The management of the work of the Society is committed to a Board of Managers consisting of the President of the Society and twenty-seven persons elected by ballot at an annual meeting. The Board elects the

secretaries, appoints the missionaries, directs their work, arranges for the control or disposition of the property of the Society and makes all appropriations of funds.

With the Southern Baptists, the board is a standing committee of the Southern Baptist Convention, with administrative powers between the sessions of the Convention.

The Board of Foreign Missions of the United Lutheran Church in America is composed of twenty-one members under the charter, and there are two advisory members from the Executive Board of the Women's Missionary Society, three cooperating members from the Swedish Augustana Synod, and two from the Danish Church, the latter carrying on Lutheran mission work in Japan under a United Lutheran Conference composed of the missionaries of the United Lutheran Church in America and the Danish Church.

Board members and their tasks. The majority of the members of a board usually live in or near the city in which the board is located, because experience has proved that a few men, each of whom can be easily reached, all of whom have a vital interest in the trusts confided to them, will perform any given labor more efficiently than a large board whose members are so diffused as to be seldom collected, or as to forget the claims of a duty whose immediate field is far away.

But though the members of a board are usually

chosen from one part of the country, they are not sectional in spirit. There are no wiser ministers in the country than those who are on our boards of foreign missions. There are no more sagacious business men than their lay members. Those who sneer at mission boards forget that they are composed not only of distinguished clergymen, but of bank presidents, successful merchants, railroad directors, great lawyers, managers of large enterprises, men who in the commercial world are of recognized standing and are implicitly trusted. Is their judgment of less value when they deal with the extension of the Kingdom of God?

The administrative side of the missionary enterprise is commanding, too, the service of a host of able and cultured women. The women's boards, independently and in increasingly close cooperation with the general boards, are conducting work of great magnitude in every part of the world. The women who bear the responsibility for it are outstanding figures in the religious, educational, and social life of the nation.

These men and women devote time and labor to the boards, leaving their own work, often at great inconvenience, to attend board and committee meetings, and earnestly and prayerfully consider the things that pertain to this sacred cause. Yet they receive no compensation whatever, freely giving the Church the benefit of their ripe experience and business capacity. It would be necessary to pay a large

sum to command their services for any other cause, if indeed they could be commanded at all. The churches owe much to their boards.

Executive officers and their duties. The executive officer of a board is the secretary, the larger boards having several secretaries. These officers are usually elected by the board, subject to confirmation by the supreme judicatory of the Church. In some communions, however, as, for example, the Methodist Episcopal Church, the judicatory itself elects them. A well-informed editor says that "so far from a ministerial life unfitting a man for practical affairs, the Church has command of the best brains in the country for the least money and makes fewer business mistakes than the great corporations of which we hear so much." Dr. Henry H. Jessup of Syria testified, out of his personal experience as a substitute during the illness of a secretary, that "among the hardest working men in the missionary ranks are the secretaries and treasurer of the board."

"The offices of one of our great societies," writes an observer, "are as busy a hive of workers as any financial or mercantile institution. Receipts of sums varying from a few cents to thousands of dollars, and in many cases aggregating over a million, are recorded, acknowledged, cared for; accounts are kept with every variety of manufacturer and merchant; payments are made through the great banking houses of Europe and Asia to thousands of

agents in every country; correspondence affecting not merely the spiritual but temporal welfare of millions upon millions of people is carefully considered and filed away for reference at any moment; books are published in widely different languages; large investments in real estate and in buildings are made; diplomatic questions, sometimes of immense importance, are considered. In fact, there is probably no other organization in the world, except a national government, that carries on so varied and important lines of business as a foreign missionary society."

The board is divided into committees representing the various mission fields, and a finance committee to advise with the treasurer. The larger boards are divided into departments with an executive secretary at the head of each one. The foreign secretary tries to keep in touch with the individual missionary and to form the channel through which the interest and cheer and love of the home churches flow out to the lonely workers far away. Questions affecting expenditures and policy, however, and all official requests to the board the secretary takes into the cabinet or executive council composed of all the officers of the board. There each question is discussed and a judgment reached, which, at the next meeting of the board, is presented to that body by the secretary in charge, and the action is not complete until it has been ratified by the board. Matters of special importance are considered by a committee of the board in conjunction with the council.

It will thus be seen that there is little opportunity for one-man power in the workings of a board, inasmuch as each secretary must submit his conclusions for the approval, first, of his colleagues and then of the board itself, and in special cases of a committee besides.

Finance administering, a sacred trust. In the handling of money great care is taken. Not only is every sum received promptly acknowledged to the giver, but public reports are made by the board. An annual contract is made by many of the boards with firms of certified public accountants, whose representatives walk into the offices at any time, take possession of all books and vouchers, and audit all accounts, making their report, not to the treasurer, but directly to the finance committee of business men. Every precaution is taken to secure reliability and accuracy, and so great is the care exercised and so complete is the system, that it is not believed that a serious mistake could escape prompt detection.

A Buffalo banker and a Pittsburg manufacturer made an exhaustive examination of the financial methods of one of the great boards, and they bore "testimony to the complete and business-like methods that are followed in the office management, which, we believe, are fully up to the best practise in the leading financial and industrial institutions of the country, and give assurance that the business entrusted to this office is promptly, efficiently, and economically conducted."

Each mission is required to make itemized estimates of its needs for the year. These estimates are carefully scrutinized by the executive officers of the board. Then the probable income is carefully computed on the basis of average receipts for a series of years, and any "signs of the time" that may indicate an increase or a decrease. Such grant is then made as the limits of expected income may permit. In many communions the budget of the mission board is deemed a part of the total budget of the Church as a whole for all its agencies, and the amount assigned to foreign missions is fixed by a committee representing the Church.

The expense of administration. Practical men and women are interested in the cost of administration. Of course a board must have offices and facilities for doing its work. The scale of administration is largely determined by the ideas of the Church which the board represents and the work that it is required to do. It is hardly fair to cite the low administrative expense of certain independent agencies, for they do not assume such responsibilities for the maintenance of their missionaries as Church boards do. Churches want their missionaries adequately supported for a life-work, and that involves an administrative agency commensurate in expensiveness with the obligations that must be assumed. Still, the cost of administration of the denominational boards is surprisingly low. The exact percentage varies; some have free rentals

and unpaid agents, and the cost of stimulating the churches is not always considered administrative. In general, it may be said that, including promotive work among the home churches and the expensive annual reports required by the Church, the average percentage of administration of a typical board is under seven per cent. That is, it takes but little more than the value of a foreign postage stamp to send a dollar to Asia, Africa, or Latin America.

A secretary of a board was asked: "Did my dollar for foreign missions get there?" He replied that 93¾ cents out of every dollar did, and that receipts from schools, hospitals, and congregations on the foreign field were 30¼ cents for every dollar that American Christians gave, so that for every dollar given to foreign missions, $1.24 was actually used on the foreign field. The dollar more than "got there."

Is there any mercantile concern doing a great business requiring the services of a large number of persons scattered all over the world whose percentage of expenditure for administration is so low? Dr. Henry van Dyke once made inquiries of several large corporations, railway, manufacturing, and mercantile, and he found that the average cost of administration was 12.75 per cent, while in one great establishment it rose to 20 per cent. The manager of one of the large department stores in New York told me that his expense for administration was 22 per cent, and he expressed aston-

ishment that the mission board's cost was only one third of that. The cases are not entirely parallel; but after making all reasonable allowance for difference, the essential fact remains that the cost of missionary administration is remarkably economical. Indeed some good judges believe that it is so low as to lessen efficiency and income, and that a larger executive staff and a more generous expenditure for advertising and developing interest in the home churches would secure a more satisfactory administration of the work abroad and a more adequate financial support at home.

The question of debt. It is more difficult than many might imagine to manage a great board so as to avoid debt. The work, being conducted on a large scale and over a vast territory, cannot be hurriedly adjusted to financial changes in the United States. It has been gradually developed throughout a long series of years, and must have a degree of stability. A board cannot end its work with the year and begin the next year on a different basis. It operates in distant lands, some so remote that from four to six months are required for the mere interchange of letters. Plans and pledges must be made far in advance. It is not easy to forecast the future, but the boards must try to do so.

Moreover, missionaries are sent out for a life service. They cannot be discharged at any time, as a merchant discharges a clerk. The board reserves the right of recall; but it justly feels that it

Training class at Severance Union Medical College, Seoul

The personal and public health of Korea will depend largely upon such young women as these. Medical missions are not confined to relieving distress, but increasingly important is the training of native physicians and nurses.

should not exercise it, save for serious cause in the missionary himself. Foreign missionaries, too, are not situated like home missionaries—among people of their own race, with partially self-supporting congregations behind them, and with larger churches within call, in case their board fails them. They are thousands of miles away, among different and often hostile races, and with no local resource. In such circumstances, the board simply cannot abandon them. It must pay their salaries and pay them promptly; and it does so. Boards have retrenched in many other ways, but the foreign missionary has promptly received his full salary. We believe that the home churches will sustain the boards in that policy, that they do not want them to send a forlorn hope into Asia and Africa, and then desert it. This policy, however, while only just to the missionaries, involves risk to the boards.

Another difficulty experienced by the boards is the uncertainty of income. They do not receive their money in advance. An increasing number of churches now conduct an " every member canvass " and make definite pledges at the beginning of the year. This plan is proving highly successful and is rapidly improving conditions; but a great many churches still have no adequate system of raising money. The tide of beneficence ebbs and flows in the most startling ways, and of course the board is often in danger of debt. The wonder is that the debts are not larger. Within sixty days of the close of its

fiscal year, one board lacked $1,513,000 of the sum needed to meet its pledges to the missions, ten months having brought only about half of the amount needed for the year. If the board had not borrowed at the banks during those lean months, its missionaries would have suffered for the necessaries of life, and its schools and hospitals would have been seriously crippled. Suppose some unforseen emergency had occurred in the last two months to diminish the gifts that were normally expected at that period—a financial panic or an outbreak of war—debt would have been inevitable.

Two opposite dangers often complicate the administrative problem of a board. One is the now popular plan of merging gifts for all the benevolent, educational, and home and foreign missionary objects into a general budget for the whole denomination in such a way that the identity of each cause is likely to be obscured. The other danger arises from excessive demands upon the boards for the assignment of gifts to special objects.

The budget plan. The budget plan has marked advantages and, when properly used, has a highly beneficial effect in systematizing and coordinating the work of a church. The peril comes when a pastor ceases to present the missionary cause and leaves it at the mercy of a distribution of a general fund which is divided among various causes on a scale of percentages. The peril assumes alarming proportions when the people are told that if they

will subscribe to the total budget at the beginning of the year, they will not be called upon to make supplementary gifts. The objections to this are five-fold:

1. It appeals to an unworthy motive in that it tempts men to give to avoid further solicitation to advance Christ's work, thus offering them an immunity bath.

2. It secures system at the expense of proportion, since few persons will subscribe to a blanket budget at the beginning of a year all that they can really afford.

3. It fails to provide for the increased financial ability that comes to many givers in the course of a year.

4. It overlooks the fact that every congregation includes a considerable number of members who have not subscribed to the budget.

5. It eliminates the powerful incentive of special knowledge of a given cause.

Thus a budget may become a wall in front to prevent advance instead of a wall behind to prevent retreat, stabilizing giving on a low plane. Let us keep the budget by all means, but let it be supplemented by the missionary sermon and special offering. Many wise pastors are doing this, stating at the time that members who feel that they have subscribed in the budget all that they should give need not consider themselves called upon for addi-

tional gifts, but that those who had not subscribed, or who, having subscribed, desire to give more, are invited to do so. The author knows from his own experience in the pastorate that this method is entirely practicable, conserving all the advantages of a total budget and at the same time avoiding the submergence of foreign missions under a general movement that otherwise might be somewhat vague. The foreign missionary enterprise is not only vast but so distinctive in character that any method that obliterates its identity is gravely hazardous.

Over-specialized giving. While an unspecialized budget, blanketing all home and foreign causes, creates danger on one side, an over-specialized giving makes trouble on the other side. Many donors are not content to give simply to foreign missions: they want to single out a particular object. If the object is assigned by the board from its authorized work, trouble is obviated. Indeed most boards encourage such giving. It often makes the cause concrete and strengthens the sense of responsibility for its maintenance. The inclinations of earnest and friendly people to maintain the work by giving through their boards to the objects in which they are particularly interested are seldom opposed. Within proper limits, they subserve wise ends.

But when a giver insists upon giving for a particular native pupil or worker and to have letters from or about him, serious difficulties emerge. The larger boards have from thirty to fifty thousand of

such scholars and workers. These myriads of individuals are constantly changing. Imagine the plight of a teacher of a school in America if, in addition to her labors in and out of the classroom, she were expected to correspond with the parents of her pupils, tell each pupil what he should write to his parents, and correct every letter that he sent. The plight of the missionary is rendered far worse by the fact that the native children are not accustomed to write letters and do not know our language, so that when a letter has been laboriously put into shape, the unhappy teacher must add to her assistance in composition the toil of translating it into English, writing it out by hand, and mailing it. Such demands upon a missionary are altogether unreasonable, and when the giver adds a demand for a photograph of a scholar or helper, who never had a picture taken in his life, with perhaps no photographer within a hundred miles, and no money to pay one if he were available, patience is likely to be exhausted.

There are, moreover, administrative perplexities involved in such excessively specialized giving. It may not occur to the donor that it often has an unfortunate influence on natives to know that they are specially supported from America. They are likely to be pauperized in spirit and led to a dependence upon America demoralizing to themselves and incompatible with that self-reliance that we are earnestly endeavoring to inculcate.

Sometimes, too, the scholar supported does not turn out well. All children in mission schools are not saints; if they were, missions would not be necessary. Some have to be dismissed for bad conduct. Even the Christian helper may prove to be unworthy or incompetent and have to be dismissed. The heritage of centuries of license and deceit is not easily overcome in a few years. Missionaries exercise great care in selecting native workers and lapses are exceptional; but they do occur, and when they do, the resultant harm is greatly augmented if particular givers in America are involved.

The station plan. The boards have tried various expedients in the effort to harmonize the proper wishes of special object givers with the interests of the work. One of the best is called the "share" or "station plan," which assigns the giver a part of the budget which must be raised for the station in which the donor wishes his gift used. Money is received, not for an individual scholar or native worker or school, but for the station. This plan is proving satisfactory alike to giver, boards, and missionaries. It allows a flexible use of mission funds in accordance with the best judgment of the missionaries and the changing necessities of the work, provides a support for all departments and not simply for a few, makes it possible to furnish adequate information, gives room for steady advance of interest and gifts, instead of fixing limits, and insures the continuance of the gift to the permanent

work uninfluenced by changes in personnel in the missionary staff.

Does a board ever assign a special object that is not in the budget? Certainly. Needed new properties may not be incorporated in a budget for current work. Sometimes, too, an emergency develops or a board may desire to undertake some additional work if the funds can be obtained. The first duty of givers is toward the budget, since it includes the objects which the missionaries have reported to be of the first importance. But when a supporter of the budget is prepared to make an extra gift for some object that the board approves, he can render a valued service.

The missionary's salary. Between critics who think that missionaries get too much and friends who think that they get too little, a board must choose the middle course. On the one hand the nature of missionary work as an unselfish service for Christ's sake, the fact that a considerable part of its support represents the self-sacrificing gifts of people in moderate circumstances, and the further fact that a board must not only pay salaries but support the extensive and varied work that the missionaries superintend,—these considerations forbid salaries that would make a missionary career financially attractive, appeal to unworthy motives, and deprive the missionary enterprise of what the Church has always regarded as one of its glories,—a denying of self to follow Christ. If it be objected

that a missionary could make more money in business, we reply: So could the clergyman at home. The Church is not in the business of making money, and it cannot compete in salaries with corporations that are. Foreign missionary life necessarily involves some hardships that money cannot eliminate.

On the other hand, the boards believe that they are justified in supporting the missionary on a somewhat more liberal scale than the average Christian worker in America. A minister in his native environment among his own people can adapt himself to a comparatively modest income with far less hardship than a foreign missionary who is an alien in a foreign land where living conditions make exceptional demands.

The principle is support rather than compensation. Inquiry is made as to the cost of a reasonably comfortable living in a given field, and a sum is assigned that covers it. The amount varies in different fields, as the cost of living varies. A married man gets more than a single man, because two are to be supported instead of one. The birth of a child brings a small additional allowance, usually $150 or $200 a year, because it means an increased expenditure. This policy is sometimes criticized, but any parent in the United States can give a critic valuable information as to whether a child can be fed, clothed, and educated on such a sum.

Most of the boards make a flat rate for all the missionaries of a given region. Other boards grade

salaries according to length of service. But no distinction is made on the ground of relative ability or responsibility. Evangelists, educators, and physicians are all paid the same salaries. It is not possible to state any figure that would apply to all fields. Before the World War the average salary was about $550 for a single missionary and $1,100 for a married one. The change in economic conditions in recent years has seriously affected the missionary, and the boards have therefore increased the rate so that the average rate for a married man is now about $1,500. This, with free rent, children's allowances, and ordinary medical attendance, carry the total for a typical family to about $2,000 in most fields, and to a higher sum in lands where the cost of living is greater.

"It is misleading to say that 'a dollar will go farther in a heathen land than in America.' It may, perhaps, in the purchase of some native supplies, but not in the articles which Europeans and Americans deem necessary. The average mission land does not produce the kinds of food and clothing that a white man has to use, and the missionary must usually buy in the homeland, paying the same price that the average American at home pays and, in addition, the cost of freight across a continent or an ocean, usually both." [1]

It should be borne in mind that the missionary has many calls upon his charity. There is probably

[1] *The Foreign Missionary.*

no other Christian worker in the world upon whom they press so heavily. He is among multitudes of poverty-stricken people. There are no charitable agencies, as at home, to help in bearing the burden. The sick and starving are continually appealing to him. Moreover, as he organizes the converts into churches, he impresses upon them the duty of giving as a Christian grace, and in order to make his teaching effective, he must set the example. We do not know of any missionary who gives less than one tenth of his salary in these ways, and many give a much larger proportion. If Christians at home would give as liberally as missionaries, the whole enterprise would be far more generously supported.

In the light of these facts, the absurdity of the criticism that "missionaries live in luxury" will readily be seen. Missionaries who can "live in luxury" in such circumstances must be remarkable financiers.

Scientific study of the missionary task. Viewing missionary administration as a whole, there is undoubtedly occasional ground for criticism. Every board would admit that, in deciding a myriad of perplexing questions, many of them difficult and on which good men differ, some errors of judgment may occur. It is probable, however, that if any one were to make a list of the real defects in present administrative methods, he would probably learn on inquiry that the boards already know those defects and are earnestly striving to remedy them.

All the boards are giving increasing attention to the principles of an intelligent and comprehensive policy. They feel that the days of sentimentalism in foreign missions have passed. They are not conducting a crusade, but a settled campaign, and they are planning it with all the skill and prudence they possess.

The annual meetings of the Foreign Missions Conference of North America bring together the officers and representatives of about fifty boards in the United States and Canada for conference as to the best methods for carrying on missionary operations, and its executive committee (the Committee of Reference and Counsel) is active throughout the year.

Notable advance in cooperative work and the united study of mission problems has been made since the first edition of this book was published. The World Missionary Conference in Edinburgh in 1910 and the Continuation Committee which it appointed, the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland, the Panama Congress on Christian Work in Latin America in 1916 and the Committee on Cooperation in Latin America appointed by it, the International Missionary Conference at Crans, Switzerland, in June, 1920, and the provision that it made for forming an International Missionary Committee to take the place of the Continuation Committee, the large number of books on missionary methods and policies

and of valuable articles in such periodicals as *The International Review of Missions* and *The Missionary Review of the World,* as well as in the various denominational periodicals—these and other movements that might be noted indicate the thoroughness with which the whole enterprise of modern mission work is being carefully studied.

The men who direct missionary work regard it as of divine authority as well as of beneficent character. They reverently look to the Holy Spirit as the divine administrator of the enterprise, believing that their chief reliance must be upon his guidance. They realize that God is not limited to human methods, and that the failure of a cherished plan may not argue injury to the cause, but only defects in the plan. They feel that their only safety is to keep close to Christ and to seek to know his will. Prayer, therefore, begins and pervades all deliberations, and wings every appeal for funds. Heavy as are the anxieties and responsibilities, every board counts it an honor and a privilege to represent the Church of God in the administration of this noblest of all Christian activities.

References for Further Reading

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IV

THE MISSIONARY—QUALIFICATIONS AND APPOINTMENT

What kind of person is the missionary? Much might be said about the quality of foreign missionaries as a class. They are carefully selected men and women, the best types of Western Christian character and culture.

We would not set them apart from their fellowmen as if they formed a separate species. We join the missionary in protesting against the impression that he is essentially different from other good people. There is no halo about his head. He is not a saint on a pedestal. He does not stand with clasped hands and uplifted eyes, gazing rapturously into heaven. We have met more than a thousand missionaries, and we have been impressed by the fact that they are neither angels nor ascetics, but able, sensible, and devoted Christian workers. The typical man is more like a high grade Christian business man of the homeland than a professional cleric; the woman is an educated, capable worker. The missionary is a man of affairs. He makes no pathetic plea for sympathy for himself, but he wants cooperation in his work, and to have people at home feel that the work is theirs as well as his.

Life on the mission field. The physical hardships of missionary life are less than commonly supposed. Steam and electricity have materially lessened isolation. Mail, which a generation ago arrived only two or three times a year, now comes once or twice a week. Swift steamships bring many conveniences of civilization that were formerly unobtainable. The average missionary has a comfortable residence and sufficient food and clothing. His labors, too, have been lightened in important respects by the toil of his predecessors. He finds languages reduced to written form, textbooks to aid him in his studies, and a variety of substantial helps of other kinds. There are fields where conditions are still very trying, particularly in remote interior stations and in some tropical lands. But most missionaries do not regard the purely material discomforts of life in a non-Christian land as deserving of special emphasis.

Mental strain. There is loneliness and isolation. This is not felt so much in the port cities, which usually have foreign communities, occasional visitors, and frequent communication with the rest of the world, but in the interior the isolation is very depressing. Letters from home friends, which are at first numerous, gradually come less frequently, until relatives and board secretaries become almost the only correspondents, and the lonely missionary feels that he is forgotten by the world of which he was once a part—"out of sight, out of mind."

At home while we are conscious of a downward

pressure we are also conscious of a sustaining and uplifting force. Few of us realize to what an extent we are upborne by environment. There is everything to buoy us—the companionship of friends, the restraints of a wholesome public sentiment, and the inspiration of many meetings and conferences. We are situated morally, as one is sometimes situated physically in a crowd, so wedged in that we cannot easily fall. But on the foreign field there is little to hold one up and much to pull one down. There is no public Christian sentiment to sustain, few associations to cheer, no support from large numbers of neighboring friends and ministers.

Then there is the weary monotony of missionary life. The novelty of new scenes soon wears off, and the missionary is confronted by prosaic realities. It is impossible for the minister in the United States to understand the depressing sameness of life in the interior of China. The few associates of the missionary are subject to the debilitating influences which depress him. It is difficult for any woman in America to know what it means for Mrs. A to live from one year's end to another without seeing another white woman except Mrs. B, who, though a devoted missionary, is not exactly the person that Mrs. A would have chosen for an intimate associate if she had been consulted. We at home can choose our friends, and if Mr. X is not congenial, we do not have to be intimate with him; but the missionary has no choice. He must accept the in-

timacy of the family assigned to his station whether he likes it or not.

Separation from children. The separation from children is harder still. There comes a time in the life of every missionary parent when he realizes that he cannot properly educate his child amid the appallingly unfavorable conditions of a heathen land. The whole tone of society is so low that it is all that the missionary can possibly do to keep himself up to the level of the homeland. Indeed, he is painfully conscious that he frequently fails to do it, and that one of the urgent necessities of a furlough is not so much to get physical rest, as to tone himself up again mentally and spiritually in a Christian atmosphere. What, then, can be expected for his immature child but degeneration?

The average missionary therefore must send his children to the homeland to be educated. We hope that none of the mothers who read these pages will ever have occasion to know what a heart strain is involved in placing ten thousand miles in distance and years in time between parent and child. There are chambers of the human heart that are never opened save by a baby's hand. After the tendrils of the soul's affection have wound round a child, after a soft, tiny hand has been felt on the face, and the little one's life has literally grown into that of the mother, separation is a fearful wrench.

Living amid unrelievable distress. There is, too, the torture which every sensitive mind feels in look-

The missionary at work in the Delhi district, India

A missionary family being carried across a high mountain pass on the Tibetan border

The great hardships incident to evangelistic itineration are in some countries mitigated, and the missionaries' time and strength conserved by automobiles and tents. In wilder regions native carriers and primitive conditions still prevail.

ing upon suffering that one cannot relieve. Sir William Hunter said that there are a hundred millions of people in India who never know the sensation of a full stomach. An equally great number in China live so near starvation that a drought or a flood precipitates an appalling famine. In most lands one sees disease and bodily injury so untended, or what is worse, mistended, that the resultant condition is as dreadful as it is intolerable. Dr. John G. Kerr of Canton was so overcome by the sufferings of the neglected insane in that great city that he could not endure them, and when he could not get help from America, he started an asylum at his own risk. Mrs. A. T. Mills of Chefoo felt driven to the same course by the pitiful condition of deaf-mute children. Heathenism is grievously hard on the poor and the sick and the crippled, while the woes of women in maternity are awful beyond description. Yet, amid such daily scenes, the missionary must live.

A morally suffocating atmosphere. Then there is the mental suffering which comes to any pure-minded man or woman in constant contact with the most debasing forms of sin. Most Asiatics, Africans, and Latin Americans have no sense of wrong regarding many of the matters that we have been taught to regard as evil. The first chapter of the Epistle to the Romans is still a literal description of a large part of the non-Christian world. As for licentiousness, nowhere else in all Asia is it worse

than in Japan, the most intelligent and progressive of all Asiatic nations.

We do not forget that there is immorality in America, but here it is compelled to lurk in secret places. It is opposed not only by the churches, but by civil law and public sentiment. In Asia, vice is public and shameless, enshrined in the very temples. We saw the filthiest representations of it in the great Lama Temple in the capital of China. India, which boasts of its ancient civilization, makes its most sacred places literally reek with vice. The approaches to some famous Japanese temples are lined with houses of ill-repute. The missionary often finds his own motives grossly misjudged by hostile priests and prurient people. The typical Asiatic scoffs at the idea that the missionaries come to him for an unselfish purpose. A single man is often misunderstood; a single woman is nearly always misunderstood. Non-Christian customs do not provide for the pure unmarried woman, and charges are freely circulated, and sometimes placarded on walls or buildings in ways that are most trying.

"And ye would not." Another phase of the strain of missionary life is the spiritual burden. To look upon myriads of human beings who are bearing life's loads unaided and meeting life's sorrows unhelped, to offer them the assistance that they need for time and for eternity, and to have the offer fall upon deaf ears—this is a grievous thing. Noth-

ing in the missionary life is harder than this for the man or the woman who has gone to the foreign field from true missionary motives. It is akin to the strain Jesus was enduring when he cried with a breaking heart: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered her children together, even as a hen gathereth her chickens under her wings, and ye would not."

A task for heroes. The factor of physical danger is not so common now as formerly. In most lands missionaries are almost if not quite as safe from violence as we are at home. And yet in the widely extended mission field there is hardly a day when missionaries are not in peril somewhere either from mobs or robbers or civil strife which places them between hostile forces, or war conditions which involve them as well as the natives. Recent instances occurred in Persia, Turkey, Syria, China, and Africa. Supplies have been cut off, property destroyed, lives menaced.

When the savage Kurds poured down from the mountains upon the Urumia plain in Persia, over 12,000 of the frightened Nestorian Christians fled for refuge to the mission compound, bringing their babies and their sick, but no food and no clothing except the scanty garments they had on at the time of their flight. The missionaries cared for them as best they could; but in the crowded conditions that necessarily prevailed, the lack of sufficient food and

shelter, and with the diseases that many of the refugees brought with them, pestilence soon broke out and the death rate mounted rapidly. The missionaries worked literally day and night with self-forgetting and splendid devotion. Thirteen of the eighteen at the station were stricken with typhus or typhoid fever, and several died either then or afterward as the direct result of the strain and exposure.

The critic impatiently asks: "Why do missionaries persist in remaining at their posts, when they know that they are jeopardizing their lives and bringing anxiety to their relatives and embarrassment to their government? Why do they not fly to the safer ports, as the British and American consuls often advise them to do?"

Why? Partly for the same reason that the Spartans did not retreat at Thermopylae, that the engineer does not jump when he sees that death is ahead, that the mother does not think of herself when her boy is stricken with diphtheria. Shall the missionaries leave the native Christians to be scattered, the mission buildings to be destroyed, the labor of years to be undone, the Christian name disgraced? The missionary is a soldier; his station is the post of duty.

James Chalmers of New Guinea, of whom Robert Louis Stevenson said: "He's as big as a church," and who was finally clubbed to death and eaten by cannibals, declared that "the word 'sacrifice' ought never to be used in Christ's service." And in a

speech in Exeter Hall fifteen years before his death he exclaimed: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary."

Such missionaries form the "far-flung battle line" of the Church of God. We heard much and rightly of the soldiers of our country during the World War, and we gladly join in paying them all honor. But let us also honor the soldiers of the Cross—few, scattered, isolated, scantily equipped, in hot and unhealthy climates, far from home and its privileges, enlisted not for a campaign, but for a lifework.

That noble Jew, the Hon. Henry Morgenthau, recently American Ambassador to Turkey, wrote: "A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide these intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey, and they are my

friends. They are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them. As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them."

Many foreign mission fields are in lands which were directly involved in the war. Frequently the missionaries were exposed to physical danger. Sometimes they were between the contending forces, at others in peril from the lawless acts of enemies. In scores of places they were endangered by epidemics or pestilence. They were in the midst of cholera and plague in Turkey and China, of typhus fever in Syria and Persia, of famine and flood in Shantung and Chih-li, and of fighting and mob violence in a dozen places.

And yet they might have escaped from all this. The boards gave them freedom to leave their fields; but, save when they were forced out by conditions beyond their control, they remained at their posts of duty with fortitude undaunted, with fidelity superb. Practically all of the relief funds for the Armenians, Syrians, Persians, and Chinese were distributed by missionaries and could not have been distributed but for them.

Edward Everett Hale's poem, "All Souls," eloquently voices the debt which succeeding generations owe to the courage and fidelity of the forgotten missionary as well as to the pioneer settler:

"What was his name? I do not know his name:
I only know he heard God's voice and came,
Brought all he loved across the sea,
To live and work for God—and me;

. . . . . .

No blaring trumpet sounded out his fame;
He lived, he died; I do not know his name.

"No form of bronze and no memorial stones
Show me the place where lie his moldering bones.
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument and these alone;
There is no form of bronze and no memorial stone."

Careful selection of new missionaries. It is evident that great care should be exercised in selecting men and women for such a service, and the boards are exercising it.

It is a mistake to suppose that any nice, pious youth can become a foreign missionary. The critic who imagines that weaklings or milksops can be appointed might apply for appointment and see. Large churches, after spending a year or more in considering scores of highly recommended ministers, sometimes call an unworthy man. So a board occasionally errs. But as a rule the rigorous methods now employed quickly reject incompetent candidates, while the increasing missionary interest in colleges and seminaries gives the choicest material to select

from. Boards do not appoint the pale enthusiast or the romantic young lady, but the sturdy, practical, energetic man of affairs, the woman of poise and sense and character. It is not the policy to send a multitude of common men, but a comparatively small number of picked men, the highest types of our Christian character and culture.

We would not give the impression that the boards insist upon an impracticable standard, nor should modesty deter any young man or woman from applying. The tests imposed are not merely scholastic. Sometimes the honor members of a graduating class are rejected and men of lesser academic distinction appointed, because investigation shows that the latter give better promise of real usefulness. High grades sometimes coexist with serious defects of temperament. Many of the prize men of our colleges are never heard of in after life, while others, who, like General Grant, make no special mark as students, develop splendid qualities.

Health. Foreign missionaries often live and work in such trying climates, amid such insanitary surroundings, exposed to such malignant diseases, and under such nervous strain that only men and women of sound constitution and vigorous health should be appointed. It is important, therefore, to ascertain whether one is free from physical defects or tendencies that might shorten life or impair usefulness. "Nothing hinders one's work like dying." This question of health is one to be determined, not by

the applicant, but by a physician, and the boards insist on a rigid examination, usually by physicians of their own selection.

Age. After thirty, ability to acquire a free, colloquial use of a foreign tongue rapidly diminishes. Moreover, one's ability to adapt himself to a different environment becomes less easy as the years pass. It is better that the transfer to new conditions and the study of a difficult language should begin before either the physical or intellectual life becomes so fixed that it is hard to acquire new ideas. The probable duration of effective service also shortens rapidly as one moves toward middle life. For these reasons, boards do not like to accept anyone over thirty-two or three, unless other qualifications are exceptionally high, in which case the age of acceptance may be extended.

The training of the missionary. Graduation from both college and professional school is ordinarily required in men, and at least high school training in women. Boards insist, too, that the student's record shall be such as to show that he possesses more than average ability. A considerable part of the work of the missionary is intellectual. His daily problems require a trained mind. In many fields too, he comes into contact with natives whose mental acumen is by no means contemptible. While, therefore, a board will not reject a candidate because he does not stand near the head of his class, it will reject him if his grades indicate

mediocrity. The considerations that occasionally lead the Church at home to ordain a man who has not had a full course may lead a board to send one to the foreign field, but such cases are exceptions.

Graduates of technical schools are needed every year by some boards. Physicians are always in demand. Missionary colleges and boarding-schools frequently call for teachers. Sometimes mechanical and electrical engineers are needed for special chairs. Several boards seek graduates of industrial and agricultural colleges for industrial schools. Hospitals ask for trained nurses as matrons and head nurses. Mission presses call for superintendents who understand printing, while some of the larger missions can use to excellent advantage laymen of commercial experience as treasurers, architects, builders, and business agents. The number that can be used in some of these ways is not great, but it is rapidly increasing. The old days, when a graduate of a theological seminary was expected to do anything and everything that might be assigned him, have passed. Missionary work has become more highly specialized, and it calls to an increasing degree for men and women of specialized training. A large service to candidates and boards alike is being rendered by the Board of Missionary Preparation, which is an interdenominational committee representing the missionary boards of nearly all the Protestant denominations in the United States and Canada, and which is doing much to aid educational

institutions in developing the special courses that are needed and in advising candidates who desire to fit themselves for particular forms of service.

Boards make careful inquiry as to executive ability and force of character. Many a man can do good service in the homeland who could not succeed on the foreign field. The duties of a missionary are not like those of a pastor at home, who usually succeeds to an established work, who finds methods already so largely determined that his duty is rather one of continuation or modification than of origination, and who has wise counselors in his church officers. The missionary's functions are more those of a superintendent. He must be a leader and organizer.

Common sense is a much rarer quality than might be supposed, and not a few candidates go down under the searching inquiries that boards make regarding it. Some brilliant men lack the balance of judgment, the homely good sense, that are indispensable in a useful missionary. The direction of native helpers, the expenditure of considerable sums of money, the superintendence of building operations, the settlement of questions that are constantly arising among native Christians, the adjustment to all sorts of persons and conditions—these and other matters that might be mentioned cannot prudently be committed to unbalanced men, however pious or healthy or intellectual. The quality of good sense is so often developed in the school of privation that

some of the best missionaries have been men who were forced by poverty to work their own way through college, for the necessity that was thus laid upon them developed those qualities of alertness, self-reliance, and sound judgment that are of high value in missionary life.

Firmness of purpose. The missionary movement is not a spasmodic crusade. The romantic halo about it is chiefly in books. The work is always hard, and the conditions are often trying. Appointment should not be sought, therefore, by those who are prone to rapid alternations of feeling, or who are easily discouraged, or who are incapable of persevering toil. The student who has volunteered under the impulse of emotional excitement should give his new purpose a reasonable testing period before making application for appointment. The man who is always conceiving great projects and never carrying them out is another type that is not desired. Most boards have had experience with such missionaries and do not want any more. Missionary employment is expected to be for life, and no one should apply who is not willing to consecrate himself irrevocably to it, who cannot make light of privations and "endure hardness as a good soldier of Jesus Christ." A veteran missionary, in asking for an associate, wrote: "Send us a despiser of difficulties, who will not be discouraged under the most adverse circumstances, who will unite unflinching courage with consummate tact, know how to do

impossible things and maintain a pertinacity that borders on stubbornness with a suavity of manners that softens asperity." This is expecting a good deal of human nature. Boards can profitably use a good many missionaries who are not Pauls. But the ideal is excellent.

The gift of living with others. Ability to work harmoniously with others is a prime qualification. The mission circle is the worst place in the world for a quarrelsome man or woman. One such missionary will wreck the happiness and mar the efficiency of a whole station. No degree of ability or force of character can make a missionary of that type tolerable. Indeed, the stronger he is, the more trouble he makes. Then there is the man, or woman, who takes personal offense when his or her plans are opposed. Most troublesome of all is the type of Christian who is so certain that God, in answer to prayer, has shown him what ought to be done, that he is inaccessible to the arguments of others. It does not occur to him that his associates also pray and that God may guide them as well as him. A vast amount of unregenerate pugnacity and narrow-mindedness in this world passes for "fidelity to the truth as I see it."

A cheerful spirit is as essential as ability to work with others. Some otherwise very excellent people are by temperament despondent. They magnify difficulties and imagine them where they do not exist. Present to them any proposal, and they will

see all the objections to it first. They never weary of bemoaning the shortcomings of their fellow-Christians. They walk about Zion and mark the defects thereof and tell them to the public. They remind one of the old Scotch elder, who lugubriously said of his church of three hundred members: "There be nae real Christians here—except masel' an' Sandy; an' sometimes I hae ma doots aboot Sandy." "Good Lord, deliver us!" is the prayer of the missionaries already on the field regarding all these types.

The candidate who holds opinions of doctrine or polity that are not in accord with those of the Church with which he would be associated as a missionary falls under the general head of incompatibility. Variance of this kind may be, and ordinarily is, held from thoroughly praiseworthy motives, and it is not within the province of a board to try to persuade a candidate to change his views. It simply notes the fact that he probably could not harmonize with missionaries who hold different views. This objection would not, of course, apply to those variations of belief that are within the recognized limits of evangelical faith as held by the Church to which the candidate belongs. In no denomination is the ministry entirely homogeneous as to questions of doctrine, nor do the boards insist that the missionary body shall be. There are the same differences of this kind among missionaries that are to be found at home. We are referring now to those questions

that would differentiate a candidate from the whole body of his associates and introduce embarrassing complications among them. Hobbies or eccentricities of any kind are considered objectionable as tending to divide those who ought not to be divided and to affect injuriously the influence of the missionary body upon the natives, who are always quick to observe and to comment upon such differences.

Marriage. Some boards require their men to go out single, but permit them to marry after learning the language and proving their fitness for missionary life. Other boards advise this course, but leave it to the judgment of the candidate. The objections to deferring marriage usually come from families on the field who do not feel prepared to board young men. Traders and Roman Catholic priests usually keep "bachelors' hall," and where two or three young missionaries are together, there is no valid reason why they cannot do so for a year or two if necessary. No Protestant board advocates the celibacy of missionaries, but almost all have certain forms of work that can better be done, for a time at least, by single men. A candidate, therefore, who has not already arranged for marriage, need not feel that he is under any pressure to do so. If, after a few years on the field, he wishes to marry, the board will send his fiancée to him, provided, of course, she is found to possess the necessary qualifications for missionary life.

The fiancée must make a separate application, and

it will be as carefully investigated as that of the man whom she is to marry. The wives of missionaries are regarded as associate missionaries. It is expected that, so far as is consistent with their strength and household duties, they will learn the language and take part in missionary work.

No woman should go to the foreign field simply because she is the wife of a missionary. Life on the mission field is usually so trying, from the point of view of home standards, that the wife who is not in deep spiritual sympathy with her husband's missionary work will almost certainly become lonely, discontented, and depressed. She may successfully fight against this for a time, but in the end she will not only become unhappy herself, but she will make her husband unhappy, and it is not improbable that her health will give way and that he will be compelled to give up his life's plans and return home with an invalid wife. Most boards have had such costly experiences of this kind that they are very cautious about repeating them.

So many candidates have to be declined on account of their families that, while boards cordially recognize their privilege and duty in relation to children that are born on the field, they hesitate where there are children prior to application for appointment. It costs much more to transport such families to the field and more to house them after their arrival. A mother finds it difficult to get the time and strength for language study, and there is always a possibility

that such missionaries will have to resign because they find the foreign field unfavorable to the health of their children. Ordinarily, therefore, boards do not like to appoint candidates who already have children, though they do this in exceptional cases.

Christian character and spiritual life. This is an indispensable qualification. No matter how healthy or able or well-educated, the successful candidate must have a sound, well-developed Christian character. Boards do not commission mere physicians or school-teachers, but missionaries. The medical graduate who simply wishes to practise his profession in a mission hospital in Asia, the professor whose ambition is only to build up a flourishing school, the youth who wants to see strange lands and peoples or who is animated by the spirit of adventure are not wanted. Missionary work in all its forms is distinctly spiritual in spirit and aim. David Livingstone, when asked what were the chief requirements of a successful missionary, gave as the first, "a goodly portion of God's own loving yearnings over the souls of the heathen." Boards, therefore, place great stress on the candidate's spiritual experience and his motives for seeking missionary service. The missionary should be above everything else a spiritual guide. Inquiries on this point are carefully made, and if there is reason to doubt the spiritual influence of a candidate, he is certain to be declined.

Other considerations may emerge in particular

cases. Some experience in teaching or Christian work, and a knowledge of music in women candidates and of bookkeeping in men, while not usually required, add to the attractiveness of an application. The qualifications that have been mentioned, however, are those that are generally sought for by the boards. Taken together in this way they may appear to constitute a formidable list, but this enumeration should not ease the conscience of any young man or woman who is considering the question.

Applying for missionary service. Ill health, imperfect education, dependent relatives, inability to work harmoniously with others, and age that forbids hope of acquiring a difficult language are valid reasons for not applying; but unless some such positive disqualification is known to exist, the proper course is to correspond with the secretary of the board and he will gladly give all needed counsel. A general sense of unfitness for so noble a calling is not an adequate reason for failure to apply. Such modesty is likely to be the refuge of those who are quite willing to have an excuse to stay at home. One should not be deterred because of reports that men are being rejected for want of funds or for any other reason. The financial situation may have changed or an unexpected vacancy may have occurred. The fact that an apparently good man of one's acquaintance has been declined is not a reason for discouragement, for the board may have discovered some defect that his friends did not sus-

pect, or the trouble may have been with his fiancée. No matter what one hears, if he feels that he ought to go to the foreign field, he should send in his application and place upon the board the responsibility of dealing with it.

There is no disgrace in being rejected, for it will readily be seen that a number of the reasons mentioned above may be providential in character, and, while hindering one's going to the foreign field, may not hinder a successful life for Christ in the homeland. Moreover, the boards consider all applications as confidential, so that the fact of rejection need not be known beyond the limited circle of the friends whose private opinions it is necessary for the board to seek.

The procedure in making application is simple: write to the secretary of the board concerned, and he will send a set of application blanks and all needful information. The secretary, on receiving the formal application, corresponds with those who know the candidate. Most boards have a printed list of questions for this purpose, as they have learned from experience that, while most people will tell the truth, they will not tell the whole truth unless definite questions are asked and a specific answer insisted upon. The time required for this investigation is ordinarily about two or three months, though in special cases it may be shorter or longer.

The call to foreign service. How may one know whether he is called of God to be a missionary?

The divine summons is made known in a variety of ways. Some men are conscious of a call almost as distinct and commanding as that of the Apostle Paul. Probably few have such an experience, and the lack of it should not be regarded as evidence that one has no call to missionary service. God's will is often made known in quieter ways. Many theological students make the mistake of assuming that the absence of an external peremptory call means that they should stay at home. The result is that scores look for home pastorates because they "have no call to go abroad." The assumption should be just the reverse. If God calls a man to preach the gospel at all, surely the presumption is in favor of the field where the gospel is least known and most needed. With an average of one minister for every 514 people at home and candidates thronging every vacant pulpit, while abroad there is an average of but one for every 174,000 of the population, with all the doors of opportunity wide open and mission boards vainly appealing for more men, it is absurd for the average student to assume that he should stay in America unless a voice from heaven summons him to go to the needy millions of Asia or Africa. In the language of Keith-Falconer: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant

by him to keep you out of the foreign mission field."

The plea that there are needs at home is mere quibbling, in view not only of the facts already stated, but of the further fact that about ninety-eight out of every hundred students are staying at home. It is probably fair to say of any given student that there is no need of him in the home field that is at all commensurate with the need of him on the foreign field. His proper attitude, therefore, should not be, "Why should I go as a foreign missionary," but, "Why should I not go?" The late James Gilmour, the famous missionary to the Mongol tribes, wrote of this period in his student life: "Even on the low ground of common sense I seemed to be called to be a missionary. Is the Kingdom a harvest field? Then I thought it reasonable that I should seek the work where the work was most abundant and the workers fewest."

References for Further Reading

The Missionary Outlook in the Light of the War (9), XVI.
The Missionary Enterprise, Bliss (11), IX.

Persons desiring to know the requirements of candidates for missionary service under their mission board should write to the secretary of their foreign board for information and for denominational pamphlets on the subject. The catalog of publications of the Student Volunteer Movement, 25 Madison Avenue, New York City, lists much helpful material for those who wish to investigate missionary service.

The Board of Missionary Preparation, 25 Madison Avenue, New York City, provides valuable reports and pamphlets on the preparation of missionaries for different types of work and for different fields. A list of these reports may be secured by addressing a request to the Board.

V

THE MISSIONARY AT WORK

A many-sided task. The variety and scope of the foreign missionary's work are in sharp contrast with the work of the minister at home. The latter hardly realizes to what an extent his efforts are reinforced by the results of centuries of religious teaching. These helps do not exist in most non-Christian lands, and therefore the missionary must create them. He must found not only churches, but schools, hospitals, printing-presses, kindergartens, orphanages, and the various other kinds of Christian benevolent work carried on in this country. He must train a native ministry, erect buildings, translate and print books and tracts and catechisms. The gospel must be so presented as to touch the lives of men at many points, and they must be helped in making the adaptation to new conditions. In some lands, the missionary must even teach the men how to make clothing, to build houses, and to cultivate the soil; while his wife must show the women how to sew and to cook, to care for children and to make a decent home.

The phrase "missionary at work" is therefore not a misnomer. Those who imagine that "mis-

sionaries have an easy time" little realize the heavy and persistent toil that is involved. Foreign missionaries are among the hardest worked men in the world. Much of this work, too, is done in trying climates and amid conditions that tax the strength and nerves. The typical hospital, with work enough for several physicians, has but one medical missionary and he must perform every operation and attend every sick patient, with only such assistance as one or two natives may be able to render. Schools, which at home would have a half-dozen or more teachers, have but one or two. The ordained missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop.

The ordinary work of a foreign missionary is along five main lines. Although they are closely interrelated, it will be helpful in making a clear picture of the missionary task to treat them separately.

Evangelistic work. The gospel is preeminently an evangel, a proclamation of good tidings. An unqualified statement that one department of missionary activity is evangelistic, would give a wrong impression, however, for all forms of work are evangelistic in spirit and in aim. But a vital part of the work is distinctively evangelistic. Its magnitude may be inferred from the fact that there are now no less than 25,514 organized churches and a large number of unorganized congregations, with 2,354,860 adult communicants; while the number

of enrolled children and persons under Christian instruction is 2,662,146.

The direct preaching of the gospel naturally has a prominent place. There is an increasing number of churches in which there are stated sermons; but the main evangelistic work is done in less pretentious, though not less effective ways. The message is proclaimed in humble street chapels, in crowded bazaars, in secluded zenanas, from house to house, and on long country tours. The itinerations often occupy several months and include the visitation of hundreds of villages. All sorts of conveyances are used,—elephants, camels, horses, mules, donkeys, canoes, launches, schooners, houseboats, wheelbarrows, jinrikishas, bandy-carts, bicycles, and railroad trains, and an increasing number of automobiles and motor-cycles. All these serve the missionary's purpose as occasion offers, and not infrequently he travels on foot.

There are no bounds to the zeal of the itinerant missionary. A toilsome journey on elephants through the jungles of Laos brought a party, of which I was one, to Saturday night with the weary ejaculation: "Now we can have a day of rest!" The next morning we visitors slept late; but the missionaries did not, for they spent an hour before breakfast in a neighboring village, distributing tracts and inviting the people to come to a service at our camp at ten o'clock. It was an impressive service —under a spreading *bo* tree, with the mighty forest

about us, monkeys curiously peering through the tangled vines, the huge elephants browsing on the bamboo tips behind us, and the wondering people sitting on the ground, while one of the missionaries told the deathless story of redeeming love. The other missionary, Dr. Daniel McGilvary, was not present. Seventy-four years old though he was, he had walked three miles under a scorching sun to another village, and was preaching there. And we said: "If that is the way the missionaries rest, what do they do when they work?"

This is but a sample of the evangelistic fidelity that we saw everywhere. Missionaries whose immediate assignments are to medical or educational work often assist in country touring. A physician in Africa never did a better thing for Christ than on a trip of which he wrote:

"I returned last week from a tour of seventeen days through the Utum country. The wet season was at its worst. All the rivers were flooded and the swamps were terrible to get through. Almost every day I waded in water waist deep, sometimes for hours at a time. Much of my trip was through a country from which we had never been able to get any schoolboys, as the people were afraid to let them go so far from home and with white men of whom they knew but little. I went with the determination not only to preach the gospel, but to bring back with me some boys for our school. I knew if I could get a few for a start, we would get plenty

in years to come. The Lord answered my prayers, and when we marched back through streams and forests, about seventy prospective pupils went with me. That long line of children, so ignorant and needy, some footsore and weary, marching away from their homes of darkness and sin towards the light of the dear Saviour who died for them, was a sight which would move a heart of stone. Sometimes a mother in parting from her child would follow along for miles and then take me by the hands, and with tears rolling down her cheeks, say; 'Doctor, that is my only child, you will take good care of him, won't you?' Human nature is very much the same here as elsewhere."

Educational work. It is this phase of the missionary enterprise which probably makes the first impression upon the traveler. This effect is produced partly because educational work is represented by institutions that are conspicuous, partly because children are much in evidence everywhere. They are sweet-faced, bright-eyed children, to whom one is instinctively drawn. One hears the patter of their wooden sandals in the streets of Japan. He sees their quaintly grave faces in the ricefields of China. He never wearies of watching their brown, chubby little bodies on the river banks of Siam. His heart aches as he sees their emaciated limbs and wan looks in India. Everywhere their features are so expressive that he feels that they ought to have a better chance in life and that he ought to help

them to get it, while new meaning irradiates the words, "It is not the will of your Father . . . that one of these little ones should perish."

In this spirit, one of the first and most loving duties of the missionary is to gather these children into schools and to teach them for this life and the life to come. Day-schools of primary grade are, of course, the most numerous, and they reach myriads of little ones. Above them are the boarding-schools, where children are under the more continuous care of the missionary. If he be a benefactor of the race who makes two blades of grass grow where one grew before, what shall be said of the missionary who takes a half-naked urchin out of the squalor of a mud hut, where both sexes and all ages herd like pigs, teaches him to bathe himself, to respect woman, to tell the truth, to earn an honest living, and to serve God. It means even more for the girls than for the boys, for heathenism, which venerates animals, despises women. In sacred Benares, India, I saw a man make reverent way for a cow, and a little farther on roughly push a woman out of his path. I saw monkeys in the protected luxury of a temple, while at its gates starving girls begged for bread. Is there any work more Christlike than the gathering of these neglected ones into clean dormitories and showing them the meaning of virtue, of industry, and of that which does not exist throughout all the pagan world, except where the gospel has made it, a pure, sweet, Christian home?

Higher schools. Colleges and the various professional and technical schools take the more promising graduates of the high schools and train them for special work among their own people. The equipment of these institutions is often humble, compared with the magnificent buildings of many of our home colleges; but we may safely challenge Europe and America to show colleges that have achieved more solid results with such limited resources. Many a mission college turns out well-trained men on an income that would hardly keep a home university in lights and fuel.

These schools and colleges are exerting an enormous influence. They lead many students to Christ. They undermine the superstitions and dispel the prejudices of many who are not immediately converted. They give the missionary access to new villages and zenanas and familiarize the non-Christian mind with Christian conceptions. They often form the most effective means of reaching the upper classes. Scores of mission schools are educating the sons and daughters of officials, noblemen, and, in some countries, of princes.

An interesting illustration of the opportunities thus created occurred in Bangkok, Siam. A nobleman, whom the missionary had vainly tried to lead to Christ, sent his only son to the mission school. A year or two later, in an epidemic of cholera, the boy died. The missionary gently told the stricken parents of the Good Shepherd, who sometimes took

a lamb in his arms to induce the sheep to follow him. Deeply moved, the father sketched an outline of the incident and bade an artist paint it. He showed us the picture: a shepherd, with a kindly face, carrying a lamb in his bosom, while afar off two sheep, which had been walking away, were turning with wistful eyes to follow their loved one. "Now," said the nobleman, "I want to give 10,000 ticals to build a church in recognition of God's dealings with me through my boy." And we said: It is as true now as of old that "a little child shall lead them."

The opening of Asia to the influences of the modern world and the development of the native churches give special emphasis to the question of higher education. The need is emphasized by the fact that leading Asiatic nations are beginning to appreciate the importance of Western learning and are establishing colleges of their own. Hindu, Buddhist, and Moslem institutions will not, of course, train men for Christian leadership. The churches must provide the needed facilities or see their young men go to schools dominated by anti-christian influences. That the boards and the missions realize this is seen in the fact that there are now on the foreign field no less than 39,603 mission schools, of which more than 2,800 are of the higher grades, the total number of pupils being 1,959,815.

Schools of almost every type are found in the list of mission institutions. They are not limited to the

teaching of the usual literary and scientific subjects, but include training and normal schools, seminaries, medical colleges, industrial schools teaching a wide range of crafts, and agricultural schools.

The competition of the always irreligious, and sometimes antichristian, government schools and colleges makes it necessary to give a larger staff and a more adequate equipment to the mission institutions. The boards are endeavoring to do this. Already the mission schools and colleges in some fields are distinctly superior to the government schools in the graded educational work, but their further development is imperative if Christian education is to retain its leadership.

Literary work. Protestantism believes that a knowledge of the Word of God is indispensable to intelligent and permanent faith. Therefore one of the duties of the missionary is to translate the Bible into the vernacular. We often hear that the Bible is now accessible to practically all the nations of the earth. It is true, and the missionary is the one who has made it so.

The Bible societies give invaluable cooperation in this department of mission work, paying the cost of printing the Scriptures, and, through their agents and colporteurs, aiding greatly in distributing them. These societies should therefore be considered an integral and a very important part of this large development of missionary effort.

The printed Bible goes where the living voice

cannot be heard. It brings its truths to men in the quiet hour. The force of its message is never lessened by controversy or perverted by error. Within a century, about 540,000,000 copies of the Bible and portions of it have been printed in 400 different languages. If every missionary were to be banished, God's Word would remain in Asia, a mighty and indestructible power, operating as silently as the sunshine, but containing within itself the stupendous potency of a world's regeneration. Today, the Persian and the Hottentot, the Korean and the Siamese are reading in their own tongues that "He is able to save them to the uttermost that come unto God by him"; and we know that God's Word shall not return unto him void.

Publishing has to follow preparation. Many lands had no printing-presses when the missionary arrived, so he had to create and operate them. He was among the first to see the providential significance of movable type and the application of steam to the printing-press. Today, two hundred presses are conducted by the Protestant mission boards in various parts of the world, and they issue annually several hundred millions of pages of Christian literature and the Word of God. The mission presses in Shanghai alone are exerting an enormous influence on the thought of one third of the human race, one of them printing about 100,000,000 pages a year.

Bible translation, however, is not all of this work.

Many books and tracts must be prepared. Most of the literature of the non-Christian world is unclean. There are, indeed, many excellent writings in the sacred books of Hinduism, Buddhism, and Confucianism; but they are merely ethical and are intermingled with a vast mass of error, puerility, and superstition. The books in common circulation are usually saturated with heathenism, if not actual immorality. The missionary, therefore, must create a Christian literature. This involves both translation and original composition. The peoples of Asia are not so much accustomed to public discourse as Western races. The priests of the native religions seldom or never preach, and it is much more difficult to influence people in that way than it is in England and America. The Chinese, in particular, are preeminently a people of books. Buddhism converted them, not by preaching, but by literature. The essay, the pamphlet, the placard, and more recently the newspaper, are the common means of disseminating ideas. Christianity must make a larger use of this method if it is to supersede Buddhism and Confucianism.

The circulation of Christian literature is also an essential part of missionary work among Moslems. The mission press in Beirut, Syria, is probably doing as much as all other agencies combined to influence the Mohammedan world; for there the Bible is printed in the language that is spoken by two hundred million souls. Scriptures and explanatory

Carpentry class in an industrial school, Rhodesia, Africa

Tools were unknown in Rhodesia until the missionaries came. Now the natives build themselves houses instead of huts, and make furniture, where formerly they had none. All over the world backward peoples are learning the dignity and satisfaction of work well done.

books and tracts go forth from the unpretentious building, which are read not only in Syria and Palestine, but in Asia Minor, Arabia, Egypt, Tunis, Algeria, Morocco, India, and among the Arabic-speaking colonies of North and South America.

Medical work. Christ himself set the example by ministering to the sick. Indeed, he cited among the proofs of his Messiahship that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear." Twenty-four of his thirty-six recorded miracles were of physical healing, and there must have been scores of others, for we read that "all they that had any sick . . . brought them unto him: and he laid his hands on every one of them, and healed them." So medical work is an essential part of our Christian service in heathen lands. We cannot "pass by on the other side" those countless sufferers or shut our ears to their cries of agony.

Non-Christian lands are lands of pain. All the diseases and injuries common in America, and others far more dreadful, are intensified by ignorance, filth, and superstition. An Oriental tour fills the minds with ghastly memories of sightless eyeballs, scrofulous limbs, and festering ulcers. If our child is ill, a physician's understanding of the case and its remedy, the sympathy of friends, and the sweet comforts of the gospel, make the sick chamber a place of peace and probably recovery. But in most non-Christian lands, illness is believed to be caused by

a demon that has entered the body, and the treatment is an effort to expel it. Drums are beaten or horns blown beside the sufferer, in the hope that they will frighten away the demon. Hot fires are built to scorch it out. Sometimes even worse methods are employed.

"What are those scars which so thickly dot the body?" we asked Dr. Neal, in China, as he examined a wan, pitiful little girl who had been brought in. "Places where hot needles have been thrust in to kill the spirit which is believed to have caused the pain," was the startling reply.

"What a horrible foot!" we ejaculated, as we looked with Dr. Avison in Korea on a poor fellow who had hobbled into our room. A fall had made a bruise. A native doctor had told him that a demon had taken possession of it and that he should smear it with oil and set it on fire. Dirt and flies had aggravated the resultant sore, till the whole foot was literally rotting away.

In the Syrian city of Hums we saw the sick flock to the medical missionary as of old they flocked to Christ, and he gave such relief to scores of sufferers, that men who would have stoned a preacher, reverently listened to the physician while he talked to them of Christ.

The day we entered Allahabad, India, 170 people died of bubonic plague. Corpses were hourly carried through the streets. Shops were closed. The authorities, finding that preventive measures pro-

voked dangerous riots, helplessly allowed the pestilence to run unchecked. Half the population had fled; but the medical missionary stood heroically at her post, freely going among the sick and dying, responding both day and night to every appeal for help, giving what aid was possible in that swiftly fatal scourge, and telling all of the healing of the soul in Christ.

Few men anywhere will touch a leper, but the medical missionaries lovingly seek them in scores of places, mitigating the horrors of a disease for which, until recently, no help has been possible. Today, however, medical missionaries are on the alert to apply the results of the latest research which, for the first time in human history, gives a reasonable hope that leprosy may be cured, at least in its early stage.

There are being maintained on the foreign field by the Protestant boards 692 hospitals and 1,218 dispensaries. They treat yearly about 3,100,000 patients. No other phase of mission work has done more to soften hearts and to open doors, no other has been more fruitful in spiritual results. Standing in one of those humble buildings and watching the tender ministries to suffering, one feels sure that God loves the place, and he rejoices that in Asia as well as in America, men can say:

> "The healing of the seamless dress
> Is by our bed of pain;
> We touch him in life's throng and press,
> And we are whole again."

The missionary in social service. The social ministry in its various phases has become a recognized and an important part of modern missionary work. Some critics indeed urge that the missionary should not concern himself at all with social movements, his efforts being to instil in the minds of men the formative principles of the Christian religion and then leave these to work their legitimate results through saved men. Robert N. Cust, an acknowledged English authority of a former generation, wrote: "The duty of the missionary is to preach the gospel, and nothing else, except what helps preaching the gospel. His converts and his church may be poor and uncivilized; that is not his affair; the poor have the gospel preached to them; that is his sole duty."

The application of the gospel to social conditions was not regarded until recently as an essential part of the missionary enterprise but was largely left to individuals. The common idea held was that this world was so doomed anyway that the only thing to be done was to pluck as many brands as possible from the burning before it was too late. When a certain missionary on furlough was asked, in a conference with students, what his mission was doing in the way of social service, he replied, "Nothing; we are too busy preaching the gospel." This answer was not a fair characterization of the work of his mission, but it illustrates the attitude of mind which long prevailed.

The missionaries who held this view merely reflected the attitude of their home churches. Christians have founded and are supporting nine tenths of the charitable work of our American communities and have been the chief factors in promoting legislation for municipal, county, and state institutions for the sick, the poor, and the defective classes. But efforts of this kind were not considered the duty of the churches themselves, and when time and money were thus "diverted" from "church work," the action was sometimes resented. The common idea was expressed in the hymn which congregations used to sing with self-satisfied fervor:

> "Pull for the shore, sailor,
> Pull for the shore;
> Leave the poor old stranded wreck,
> And pull for the shore."

Ministers were supposed to devote themselves exclusively to sermons, prayer-meetings, and pastoral work, and their themes were to be "the gospel" only, in alleged imitation of St. Paul who was determined not to "know anything . . . save Jesus Christ and him crucified." It did not occur to them that St. Paul's epistles afford abundant evidence that he interpreted Jesus Christ in terms of the whole duty and relationship of man, making him the regulative principle of all human life. Indeed, a veteran clergyman, after hearing that I had preached a sermon on the pitiable lot of women and children in sweat-shops, piously said that he thanked

God that in a ministry of fifty years he had never preached on such a subject, but that he had confined himself to the gospel.

Similar convictions built up churches which had eloquent preaching and inspiring music paid for by pewholders some of whom, as investigations have shown, spent their week-days as profiteers, political corruptionists, betrayers of trust funds, and child-labor employers. When an indignant public sentiment began to castigate them, they lifted their hands in innocent surprise that anyone should imagine that they had been doing wrong. Religion was conceived as a man's private affair and as having no necessary relation to business or politics. The European war gave frightful illustration of the inadequacy of such an interpretation of Christianity.

Example of Christ and the apostles. We should not, however, go to the other extreme by insisting that the preeminent duty of the Church is not to preach the gospel but to effect social reforms. This would be a false alternative. No such distinction is permissible between the gospel and social service rightly understood. Christ and his apostles made the preaching of the gospel the first thing, and they did not organize societies for the prevention of crime or found orphanages and insane asylums. On the other hand, the age in which Christ lived and the time and circumstance of his brief ministry did not make it practicable for him to do many things which he might have done in other circumstances and

which he expects his followers to do. If he and his apostles did not undertake special lines of social service, neither did they organize Sunday-schools, women's societies, young people's societies, mission bands, Young Men's Christian Associations, and other agencies which are now deemed indispensable parts of Christian activity. But Christ did heal the sick on a large scale. He opened the eyes of the blind, he made the deaf to hear, the dumb to speak, and the lame to walk, he restored reason to the insane, and he encouraged special ministries to the poor. The apostles organized a board of deacons to relieve destitute widows. In doing these things today, we are but following these examples.

The spirit of Christ calls us to do something more in the direction of social service than the Church has yet done either at home or abroad. No such highly developed creeds and church organizations as we have today were formulated by our Lord or by St. Paul; but we are not going to burn our creeds or disband our churches on that account. I believe, with all my heart, that the supreme duty of the missionary enterprise is to make Jesus Christ intelligently known as a personal Saviour, to induce men to accept him as such, and to aid them in establishing a self-propagating, self-supporting, and self-governing Church. Evangelistic work, therefore, should be first in importance always and everywhere.

But when the gospel is introduced among a non-

Christian people, we should not leave converts to ascertain and work out unaided the meaning of that gospel in human society. It has taken Western Christians many centuries to learn this lesson. Why should we leave Asiatics and Africans to stumble along for the same number of centuries? It is a reproach to the churches of America and Europe that they have so largely left the outworking of the gospel in society to independent and voluntary organizations.

An essential part of the gospel. Of what avail to tell a young Christian that he should abstain from liquor, when on every hand liquor traffickers incite him to drink; to teach a girl that she should be pure in a land whose social customs openly recognize impurity; to insist that a boy should be honest when dishonesty is woven into the very warp and woof of the family and commercial life of which he is a part! John E. Clough, missionary to the Telugus, found that he could make no headway among the filthy, carrion-eating Pariahs of his district unless he changed the whole structure of their village life. A. G. Fraser of Kandy, Ceylon, and Mr. Sam Higginbottom of Allahabad soon came to the conclusion that to teach village boys arithmetic and Bible history, and then send them out with no training that would enable them to earn a decent living, was to pour water through a sieve. We are working at tremendous disadvantage in trying to save individuals if we ignore the social conditions which in-

fluence them. It is important to pull men out of the mire; but the proportion of rescued men will be small if we do not lessen the mire into which others are constantly falling.

Much Christian work in the past has been done on the principle of the Chinese cart. There are no roads in China, except ancient ruts that are filled with dust in the dry season and with mud and water in the wet season. Instead of improving the roads, the Chinese tried to make an indestructible springless cart. They made one that no traveler can use without agony and temptation to strong language as it jumps and jolts along; but modern China is awakening to the fact that it pays to spend money on roads as well as on carts.

The gospel of Christ is as truly presented in the schools for the blind and for the deaf and dumb, the asylums and orphanages and homes for child widows, as it is in what we call evangelistic work. Are they not evangelistic too? Did not Livingstone preach an essential part of the gospel when he proclaimed to Western nations the horrors of African slavery as the open sore of the world? Did not missionaries in India serve the cause of Christ when they protested against the immolation of wives on the funeral pyres of their husbands; the missionaries in Siam, when they persuaded the king to issue a decree against the national vice of gambling; and the missionaries in China, when they inaugurated the crusade against opium?

I sympathize with the missionary who insists that he cannot be indifferent to the practical application of the gospel to human society; that when orphans in India are starving, his efforts should include bread as well as exhortations; that when opium-smoking in China is an effectual bar to the entrance of the gospel, the missionary should try to remove that bar; and that where the blind, the insane, the deaf and dumb are entirely neglected, the missionary who passes "by on the other side" exposes himself to the indignant censure which Christ visited upon the heartless priest and Levite.

Saving men for time and for eternity. The gospel was intended to save men both for this life and for the life to come, and when a missionary goes among people who are wholly ignorant of the bearings of the gospel upon human life, it is surely within his province to show them how to live in time as well as eternity. This, as a matter of fact, is what the missionaries are doing. Missionaries have done more than all others combined to lessen the evils of slavery, infanticide, intemperance, concubinage, opium-smoking, the degradation of woman, and kindred evils. Indeed, a considerable part of the modern missionary enterprise might be called Christian social settlement work on a large scale. It is one of the glories of the foreign missionary enterprise that, along with its numerous churches and its expanding evangelistic work and as an essential part of its interpretation of Christ to

the non-Christian world, it includes not only 1,910 hospitals and dispensaries but 21 institutions for the blind and for deaf-mutes, 90 leper hospitals and asylums, 20 homes for untainted children of lepers, a number of homes for women, and a variety of industrial and agricultural schools.

These institutions, in spite of the fact that the mission boards have been able to give them only meager equipment, are conducted by carefully selected missionaries who have received technical training for their special work. It would not be practicable for mission boards to establish the necessary institutions all over the non-Christian world, or even all that are needed in any one country. But they are equipping a limited number as object-lessons to show what the Christ spirit involves.

As for removing prejudices, winning good-will, and creating opportunities for making Christ known in places which are ordinarily difficult of access, what could be more effective than loving ministries to the suffering? A native of Yamada lost both legs in the war with Russia. Mr. and Mrs. W. F. Hereford thought that the poor cripple would have a better chance to earn a living if he had a rolling chair. Mrs. Hereford raised some money by selling curios and embroideries; she also gave a stereoptican lecture. These proceeds and a few small local gifts made up the sum required to buy the chair in America and to pay the freight. All that was now needed was the duty of 30 yen ($15). Mr. Here-

ford suggested to a Japanese official that, as the man had given his legs for his country, the country ought to give the duty on the chair. The official laughed at him and said that no one but a foreigner would ever think of such a thing. The missionary argued the question, and the official finally gave his consent. The chair was delivered to the municipal building. The Japanese pastor carried the man there on his back, and the cripple had his first ride in the presence of all the officials. All this took time and trouble, but both were unselfishly given to help an afflicted man who had never been inside of a Christian church. The result was a profound impression upon the whole city.

Another illustration occurred in Shanghai, where there are about 20,000 Chinese prostitutes. Distressed by their pitiful lot, Mrs. George F. Fitch opened a rescue home to which the slave girls could flee for refuge. The home has attracted wide attention and it witnesses powerfully for Christ. A high official visited it one day with his wife, and as he noted the sweet ministries to the fallen, he marveled and said to his wife: "Nobody but Jesus people would do this." That sentence vividly expresses the world-wide difference between the Christian and the non-Christian. It is at once an indictment of Confucianism and a justification of missions. Nobody but "Jesus people" are doing these things.

An all-round gospel. The gospel means something more than physical aid for the afflicted, some-

thing more than changing man's external conditions so that he will be a more decent and attractive animal. But the Christian life also means something more than preaching and praying. The Epistle of James has some caustic words on this subject. We must enunciate and explain the teachings of Christ, but we must do more—we must show an ignorant people what these teachings mean in daily life.

The Old Testament prophets and the New Testament apostles dealt not only with doctrines but with the ills and weaknesses and wrongs of human society —the sick, the blind, the deaf, the demoniac, impurity, intemperance, shiftlessness, poverty, crime, oppressions by the rich and powerful, and the wrongs and sufferings of the poor. When Christ preached in Nazareth, he "found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." He held up the Good Samaritan as a worthy example, and he condemned the priest and the Levite who passed by without giving aid to a suffering man. He made the spirit of helpfulness for human need one of the proofs of his Messiahship, for when the discouraged John the Baptist sent his disciples to ask: "Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go and tell John the

things which ye hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." And in his solemn description of the rewards and punishments to be announced when he "shall come in his glory," he declared that the inheritance should be given to those who had ministered to their hungry, thirsty, lonely, sick, and imprisoned fellowmen, and that those who had failed to do this should be banished from his presence forever.

The foreign missionary therefore declares and exemplifies the whole gospel as Jesus did. Varying conditions influence the form of work that is given prominence in a particular field. The missionary usually began with evangelistic work, freely using with it tracts and Bible portions, and developing schools and hospitals as auxiliaries as rapidly as possible. In fields where conditions rendered this method impracticable, the missionary began with medical or educational work. However fiercely the people might oppose public preaching, they might be willing to send their children to a school and their sick to a hospital. The missionary made no compromise, for he caused it to be understood that pupils and patients would hear of Christ. But desire for education or healing was so strong that in many lands medical or educational work gained a foothold for Christ. Prejudices were softened, sympathies won, and avenues of approach opened to relatives and

friends. Personal work with individuals gradually created conditions which rendered possible the assembling of little groups of people in private houses for religious instruction; and at last the time came when the missionary could erect a chapel and hold public services.

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VI

THE NATIVE CHURCH

The growth of the Church abroad. The scenes so graphically described in the New Testament are being enacted on a wider scale throughout the mission field of the twentieth century. Humble but earnest men and women are hearing the good tidings of great joy which shall be to all the people. Numerous churches have been developed. The number of adult communicants is rapidly approaching three millions in addition to an approximately equal number that have been enrolled as persons to receive Christian instruction. Even this step often involves sacrifice and hardship. It usually signifies that one has separated himself from the religion of his country. Though not yet ready to be baptized, he attends the church and is willing to be known by his neighbors as a Christian.

This already considerable native Church is growing at the rate of nearly 150,000 communicants a year. Christians of the second and third generation represent increasing stability. Capable leaders are appearing, and others are being trained in mission schools. The development of such a Church naturally brings into prominence certain questions of

mission policy. We have already seen that the aim of the missionary enterprise includes the development of an indigenous Church. To this end, the Church must be trained to self-propagation, self-support, self-government, and social service. The last, social service, has been sufficiently discussed for our present purpose in the preceding chapter.

Self-propagation. Self-propagation is insisted upon as soon as converts appear. They are taught from the beginning that the missionary motive should become operative within them, and that they are under the same obligation as Christians in Europe and America to give the knowledge of Christ to others. Early effort is made to select the converts who should be trained for the ministry. This was the way Christ worked. He preached whenever he had opportunity, but one of his chief efforts was to train disciples to perpetuate and extend the work after his departure. Paul also worked in this way. He went to a city, preached the gospel, gathered a band of disciples, organized them into a church, remained long enough to get them fairly started, and then went elsewhere.

The modern missionary will have to remain a good deal longer than Paul did, for he does not find such prepared conditions as the great apostle found in the Jews of the dispersion. A land may be nominally evangelized in a generation, but the Christianizing of it may be the toilsome process of centuries. Moreover, when the object has been

attained in one country, the responsibility of the home Church will not cease, but simply be transferred to other populations. It is a long campaign upon which we have entered, but we should keep our purpose clearly in mind.

The development of the Church is necessary not only for the success and permanence of the work, but from the point of view of available men and money. It is impossible for the churches of Europe and America to send out and maintain enough missionaries to preach the gospel effectively to all of the thousand millions of the unevangelized world.

Appeals to flood the foreign field with missionaries ignore the part of the native Church in evangelization. They apparently assume that the native Christians have no responsibility for making Christ known to their countrymen or that they will not discharge it, and that the entire burden of evangelizing rests so exclusively upon foreigners that the people will never hear the gospel unless great numbers of white men are sent to preach it. Such an assumption is fundamentally wrong. The native worker is better for direct evangelism anyway. He can live more economically than a foreigner, and he has a knowledge of native idioms, ways of thinking, and manners and customs that no foreigner can obtain. Moreover, there is no gulf of race between him and his countrymen. There is much about the Asiatic and the African that is inscrutable to the American and the European. The former, in particular, is

likely to be secretive and to make his outward manner a mask behind which there may be thoughts wholly unsuspected to a foreigner. But the native helper is able to get behind that mask, and just because he is a native, and probably one of superior force of character, the people are more influenced by him than by the missionary.

The greater number of converts are now made by native evangelists. A missionary in Manchuria, in reporting 1,200 conversions, said that "the first principles of Christian instruction were implanted almost invariably by the natives," and that he could not "trace more than four and twenty who were directly the converts of the foreign missionaries." Others at the conference declared that five hundred native evangelists would be a far greater power in China than five thousand foreigners. The chief work of direct evangelization in Korea is now being done by the Korean Christians themselves, and the result is an almost continuous ingathering.

This does not minimize the need of reinforcements. The present force is far too small for effective superintendence in many fields. Every board is calling for recruits. Almost all mission fields are badly undermanned, some of them distressingly so. The home Church should not relax its efforts to provide a more adequate supply of foreign workers; but while it is doing this, the missions and boards should persistently endeavor to develop a native agency.

Practical difficulties beset this problem. In hardly any other part of the mission work is there so much need of prudence. Hundreds of natives want employment, but they are often unfit for it. Nor is every one who is willing to work without pay qualified for efficient service. These and other difficulties can be overcome, however. The more successful the work, the more essential it is to train the native ministry that is indispensable to conserve the evangelistic results already attained and which we hope to attain in yet larger measure. The work will not be self-supporting in any proper sense, but on the contrary will be ruinously expensive, if a large part of it must be done by foreign missionaries instead of by a native ministry supported by the people.

Self-support. The native Church should be led to self-support as well as self-propagation. Here, also, the difficulties are formidable. The missionary in Asia and Africa represents not only a superior, but a more expensive type of civilization. His scale of living, while moderate from our point of view, appears to them princely. Centuries of abject poverty and of despotic government have predisposed most Orientals to accept with eagerness whatever is given them. Accustomed to living, or rather half starving, on an income of from thirty to one hundred dollars a year, the native regards the missionary on a salary of $1,500 as an individual of wealth and the representative of untold riches in the homeland. He is, therefore, tempted

to go to him for the sake of the loaves and fishes, and this temptation is enormously strengthened if he gets the impression that the missionary may employ him as a helper, or that some individual or society in America may support him.

The missionary, in turn, is tempted to the free use of money by the wretchedness of the people and by the visible results which may be temporarily secured by a liberal financial policy. Would-be converts flock to him in such circumstances; many helpers can be hired to apparent advantage, and buildings can be cheaply rented and furnished. But if he yields to the temptation, "he puts himself and the young church in a false relation at the outset. It is better to teach the converts to make their own arrangements, the missionary guiding by advice from his larger experience of their probable requirements, and only in the last resort giving pecuniary help." [1]

This policy is not always agreeable to the native helper. As an employee of the mission, he had the power of that body behind him and was virtually independent of his people; now he is more subject to their caprice. His support, too, becomes more uncertain; for the natives are not such prompt paymasters as mission treasurers, nor can they always pay adequate salaries.

On this point we must be increasingly firm. Lead-

[1] Gibson, *Mission Problems and Mission Methods in South China*, page 193.

ing an able-bodied man to Christ does not involve responsibility for his temporal support. He made his living before his conversion; why should he not do so after it? Persecution may hinder him for a time; but better far that he should suffer a little than that he should be pauperized at the outset. Christianity does not unnerve a man. It increases his ability to fight the battles of life. No native should be allowed to get the impression that if he becomes a Christian, he will be given a job and a salary, even though the job be so sacred a one as preaching the gospel.

Our duty is to start Christianity in Asia, not to carry it; to give the gospel, to found its institutions, to aid them so far as necessary in their infancy, but to insist that as soon as practicable they shall stand upon their own feet. We must be patient and reasonable; for now as of old it is the common people who hear Christ gladly, and in non-Christian lands the common people are pitifully poor. We must not withdraw aid so rapidly as to injure the work. But the spirit of self-help is as vital to character abroad as it is at home. Strength comes with independence, and we must not devitalize the native Church by indiscriminate charity.

There is of course a legitimate use of foreign money in the earlier stages of the work. Infancy must be helped. Boards should make such appropriations as an equitable distribution of funds will permit for the employment of native workers; but

the number of these should be limited to real needs; the salary should not be unwisely disproportionate to the plane on which their countrymen live; and they should be made to understand that this pecuniary arrangement is temporary. We must insist, line upon line and precept upon precept, that while the missionary, being a foreigner, will be maintained by the people of America, the native pastors must not look to the boards but to their own people for their permanent support.

We should resist the temptation to an artificial growth which the free use of money can beget. A church developed by foreign money is built on quicksand. One self-reliant church is worth more to the cause of Christ than a dozen dependent ones. There must, of course, be due regard to local conditions. Neither the missions nor the boards should violently revolutionize in fields where the opposite policy has long been pursued. Self-support cannot be attained by immediately discharging all native helpers, or by so reducing the work that nothing will be left to support. Change must be gradual; but no land will be evangelized until it has a self-supporting native Church. Let us work and give and pray for this essential aim of missionary effort.

Employment of Western-trained Orientals. In this connection, it may be well to state that friends in the homeland should observe greater caution in responding to the appeals of the Orientals who are flocking to England and America in increasing num-

bers. We do not refer to those who have availed themselves of the facilities afforded by the mission schools and colleges in their native land and who have come here for postgraduate study with enough money and knowledge of English to enable them to do it to advantage. Many of these men should be warmly encouraged. But if financial assistance is needed, it should be given as tuition is given to students in our home colleges; nor should anyone imagine that he is doing the missionary cause a service by financially aiding an Oriental to "return and preach the gospel to his own people." The opinion of boards and missionaries is emphatic, that, with rare exceptions, chiefly among the Chinese and Japanese, Orientals that have been trained abroad are not so helpful as many in America imagine. The difficulties involved are often independent of the question of personal character. Experience has shown that native converts can be most economically and effectively trained for Christian work in the institutions in the mission field which have been founded at considerable expense chiefly for this purpose. A sojourn in America usually develops tastes which render an Asiatic discontented with the financial support which the native Church or the board can give him, and make him so conceited and overbearing in manner that he is likely to be heartily disliked by other native ministers. He thus becomes a source of trouble, rather than of help.

The policy of encouraging these young men to

A Christian church in Mexico City

To plant everywhere a strong native church which will develop a type of Christianity best suited to each nation and responsible for the evangelization of its own people is a fundamental part of the missionary enterprise.

come to America without due regard to wise restrictions thwarts plans for higher education on the fields, creates irritation among the whole force of native workers, stimulates a worldly ambition, cuts off patriotism and race sympathy, and really cripples the influence which it is supposed to increase. Not infrequently, too, it leads to imposition upon the home churches and to the diversion of funds to personal use which are supposed to go for missionary objects. Many Orientals have made a good living in this way, and some have been able to buy property and to loan money on bond and mortgage. It is always wise to refer appeals for assistance to the board, which can ascertain better than anyone in the churches whether a given native can be employed to advantage.

Self-government. The self-government of the native Church is an equally essential part of the missionary aim, though it may not be so quickly realized. Nevertheless, its ultimate attainment should shape our policy, and the native Church should be stimulated to self-support and self-propagation by being frequently reminded that both are indispensable prerequisites to independence. It is as idle in Asia as in America to imagine that men can live on the money of others without being dependent on them.

As for the missionary, he should frankly say of the native Church what John the Baptist said of Christ, "He must increase, but I must decrease."

If there is ever to be a self-supporting, self-governing, and self-propagating native Church, we must anticipate the time when it will be in entire control. More and more definitely should missionary policy recognize the part that this growing Church ought to have in the work. In the past, the typical missionary has been primarily an evangelist and superintendent. He had to be, for his was often the only voice from whom the message could be heard. The mission has been paramount and has been expected to run everything. Whatever was wanted, the board was asked to supply. But a native Church has now been created, and from now on we must concede its due share of responsibility for making the gospel known and for directing the general work. Many things need to be done in non-Christian lands which it is not the function of the boards to do. The work of foreign missions will be done in China long before China is Christianized as far as America. We wish to make it possible for China to Christianize herself. Our business is to plant Christianity and help to get it started, and then educate it to take care of itself.

It is true that, in some lands, the native Church is yet in its infancy, and that it should have aid and counsel; but we should hold resolutely in view the principle that the mission is a temporary and diminishingly authoritative body, and that the native Church is a permanent and increasingly authoritative body. Even though the mission remains a cen-

tury or more, as it must in some lands, this fundamental distinction should not be overlooked. A policy which builds up a big, all-powerful and all-embracing foreign mission is radically unsound. We are not to be the spiritual rulers of the world. We are simply helpers and co-workers. We have passed the pioneer stage in most fields, the paternal stage in many fields, and we are now entering the fraternal stage, while in some fields we are already happily in it.

A difficult transition. It takes a great deal of grace for the missionary, after having been the supreme authority for years, to accept a place subordinate to that of the natives whom he has trained. Missionaries in some fields already find themselves in this position, and they would hardly be human if they did not feel uncomfortable. The spirit of independence has become so intense in Japan that many of the native leaders would have the Church refuse to recognize a congregation or preacher that receives foreign aid. Such a spirit of self-sacrificing independence is far more hopeful than flabby and supine acquiescence in external leadership. We cannot, however, view some phases of the situation without anxiety, nor can we fail to discern how embarrassing the position of the missionaries must be.

The new consciousness of power is strongly influencing this spirit. While some peoples are so lacking in independent vigor, or are so accustomed

to be dominated by foreigners that they look up to the missionary as a superior being, others, notably the Japanese, Chinese, and East Indians, are of a more proud and virile type. The attitude of a convert toward a missionary is naturally influenced by this racial spirit. He is still an Oriental, and he shares, to some extent at least, the irritation of proud and ancient races as they see the white man everywhere striving for the ascendancy. The growth of the native Church in numbers and power has developed within it a strong nationalistic feeling, a conviction that the natives should be independent of foreign control in religion as in government. This is, of course, natural; but it involves some readjustments that are not easily made.

Creed and polity of the native Church. What shall be the creed and polity of the native Church, and how far shall the missionary seek to shape them according to his own ideas? This is one of the related problems that is becoming more and more difficult and delicate. The missionary from the West, trained in the tenets of a particular communion, born and bred to regard its creed and polity as the ones most in accord with the Word of God, is very likely to feel that they should be repeated on the foreign field. But we must more clearly recognize the right of each autonomous body of Christians to determine certain things for itself. We cannot, indeed, ignore the risks that are involved. There is sometimes ground for grave concern. Will

the rising churches be soundly evangelical? God grant that they may be. But who is to be the judge of soundness? And with respect to undoubted doctrines, to what extent should we impose our Western terminology upon Eastern churches? We should be fair enough to remember that, in the course of nearly two thousand years, Christianity has taken on some of the characteristics of the white races. Perhaps this is one reason that Christianity is so often called by the Chinese "the foreigner's religion," a saying that indicates an entire misconception of its real character as a universal faith.

Our creeds were formed in times of heated controversy, and their statements are massed in such a way as to be effective against the particular errors which were prevailing at those times. The result is that some of these creeds are impregnable fortifications on sides from which no special attack is made in present-day Asia or Africa; while other positions, which are seriously menaced, are unguarded. It is difficult for us to realize to what an extent our modes of theological thought and our forms of church polity have been influenced by our Western environment and the polemical struggles through which we have passed. The Oriental, not having passed through those particular controversies, knowing little and caring less about them, and having other controversies of his own, may not find our forms and methods exactly suited to him. It seems, therefore, not only just, but in the interest

of evangelical truth, that the creed and polity of the native Church should be reasonably adapted to the exigencies of Asia, just as our creed and policy have been adapted to the exigencies of Europe and America.

Why should not the Orientals who have accepted Christ have some liberty in developing for themselves the methods and forms of statements which logically result from his teaching? Possibly some of our methods and statements are not so essential as we imagine. With all due insistence on the necessary elements of our faith, let us secure the native Church the same freedom that we have demanded for ourselves, and refrain from imposing upon other peoples those externals of Christianity that are distinctively racial.

When is the fit time? When, however, this position is agreed to, the problem is by no means solved. There is practical unanimity among missionaries that the native churches should be self-governing in time; but when is that time? There is room for wide difference of opinion as to whether a particular church has attained that maturity and soberness of judgment which fit it to manage prudently its own affairs and to shape its own theological and ecclesiastical development. It is to be feared that in some places this independence is coming before the church is really fitted for it. And yet it is perhaps only right that, in respect of polity as of doctrine, we should consider whether we are

to be the final judges of fitness. Our Anglo-Saxon ancestors would not permit other churches to decide when they were competent to govern themselves. They felt that they were the proper persons to determine that. Nor did American Christians allow their mother churches in Europe to settle this question for them. Everywhere in the history of Protestantism, the principle has been recognized that any considerable body of believers has the right to decide for itself whether or not it should be dependent upon others. Shall we deny to the churches of Asia a principle that we cherish as fundamental?

We must take into consideration the natural disposition of man, from which even grace does not emancipate, to hold on to power as long as possible. It is notoriously difficult for a parent to realize that his son is growing up to manhood and has a right to settle some questions for himself. This is even more likely to be true of the home Church and the mission in dealing with native Christians of a different race, who never will see some things as we see them, or be disposed to do some things as we have done them. It is difficult, in such circumstances, for the missionary to pursue a wise course between the extremes of prematurely hastening and unduly retarding the independence of the native Church. We must balance our own judgment with the clearly expressed judgment of the native Christians, and with our belief in the common guidance of the Spirit of God.

The rather extraordinary objection has been urged that if the native Church becomes self-supporting and self-governing, the missionary and the home Church cannot control it. But why should they control it? Because the native brethren are not fitted for independence? When will they be, if they are not given a chance to learn? Shall we wait until they equal the American and European Churches in stability? Will a century of dependence develop those qualities that wise self-government requires? Certain essential qualities of character can be developed only by the exercise of autonomy. "It is liberty alone," said Gladstone, "which fits men for liberty." This proposition, like every other in politics, has its bounds, but it is far safer than the counter-doctrine, "wait till they are fit." The way to teach a child to walk alone is not to carry him until he becomes a man, but to let him begin to toddle for himself while he is still young. He will learn faster by practise and tumbles than by lying in his mother's arms.

What if the native churches do make some mistakes? The Epistles of St. Paul show that some of the early churches fell into grievous errors; but he did not refuse them independence on that account. The churches of Europe and America have made colossal blunders, some of them resulting in dire calamities. The native churches can hardly do worse, and may do better. We can give them the benefit of our experience without keeping them per-

petually in leading-strings. They need a certain amount of restraint and counsel; but that restraint and counsel are most effective when they are moral rather than authoritative. Better far a few falls and bumps than continual babyhood.

Faith in our brethren and in God. Fear of the independence of the native Church may sometimes have justification, but too often it appears to be based upon four fundamental errors: first, that we need to be afraid of our avowed aim to establish a self-supporting, self-governing, and self-propagating Church; second, that the Church in Asia and Africa must be conformed to the Church in England or America; third, that we are responsible for all the future mistakes of a Church which we have once founded; fourth, that Christ who "purchased" the Church and who is its "Head" cannot be trusted to guide it.

Let us have faith in our brethren and faith in God. When Christ said that he would be with his disciples alway, he meant his disciples in Asia and Africa as well as in Europe and America. The operations of the Holy Spirit are not confined to the white races. Are we to take no account of his guidance? He is still in the world and will not forsake his own. We should plant in non-Christian lands the fundamental principles of the gospel of Jesus Christ, and then give the native Church reasonable freedom to make some adaptations for itself. If, in the exercise of that freedom, it does

some things that we deprecate, let us not be frightened or imagine that our work has been in vain. Some of the acts which may impress us as wrong may not be so wrong in themselves as we imagine, but simply due to different ways of doing things.

The Bible was written by Asiatics in an Asiatic language. Christ himself was an Asiatic. We of the West have perhaps only imperfectly understood that Asiatic Bible and Asiatic Christ, and it may be that by the guidance of God's Spirit within the rising Church of Asia a more perfect interpretation of the gospel may be made known to the world.

> "Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of thee,
> And thou, O Lord, art more than they."

Difficulties of the native Christian. I would gladly write more than the limits of this book will permit about the difficulties that beset the native Christian in the mission field. Even in America, where Christianity has a measure of popularity and temporal advantage, the Christian life is not easy. Some associations have to be changed. There are social customs which a Christian cannot countenance. Business and professional men are often tempted to resort to questionable methods to gain success, and if they refuse to yield to the temptation, they are sorely tried by the competition of less scrupulous rivals. There are, too, temptations in one's own

life which must be sternly fought by the Christian. Habits have to be broken; new points of view created.

These common temptations and difficulties are enormously increased for the convert from a hostile faith in Asia, Africa, and Latin America, while others still more formidable assail him. The local congregation is usually small in numbers and poor in this world's goods. It is surrounded by a vast mass of heathenism and superstition. It often encounters the hatred of native priests and the contempt of official classes. Many of its members have endured bitter persecution. Some have been disowned by their families, deprived of their property, scourged, imprisoned, and killed. If the story of thousands of them could be written, it would be one of the most inspiring records in the development of the Church of God. Making all due allowance for those who have been actuated by improper motives or who have shown themselves lazy or incompetent, the fact remains that multitudes have been loyal, humble, and loving servants of God.

If, as Amiel said, "the test of every religion, political, or educational system is the man which it forms," Christianity is meeting the test in the mission field.

I would not minimize the imperfections of the Christians in the mission field. They have them. But I confess that, as I think of my brethren in non-Christian lands, I do not find myself in a

critical mood. They are so much better than we might expect them to be, they are witnessing for Christ under such difficult conditions and with such patience and courage and love, that criticism is disarmed. If the reader wishes to know what their failings are, let him ask himself what his are. They are probably the same, and he can catalog them at his leisure.

But surely our Master who tempers his judgments with kindly consideration of circumstances, who knows our frame and remembers that we are dust, will not deal less mercifully with the Christians in the mission field than he will with us; for some of these also have come out of great tribulation, and they shall be among those who stand before the throne of God forever.

References for Further Reading

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VII

THE MISSIONARY ENTERPRISE AND ITS CRITICS

Honest criticism. The purity of the missionary's motive and the unselfishness of his work do not exempt him from criticism, nor should they. Any enterprise which depends upon public support is a fair object of criticism. Boards and missionaries are human and have their share of human infirmities. They have a right to insist that criticism shall be honest; but within that limit, anyone has a right to scrutinize their methods and work and to express his conclusions with entire frankness.

Critics should remember, however, that the foreign missionary enterprise deals with agents who are not mechanical instruments or soldiers amenable to military discipline, but living, intelligent men and women who, like critics, are fallible; that they are scattered all over the world; that their acts often appear strange because determined by conditions which people at home do not understand; and that some mistakes are inevitable when men of one race attempt to influence those of a different race in so vital a matter as religion and its related activities. Home enterprises, governmental, business, educational, philanthropic, and religious, are attacked by

a constant fire of criticism. It is notorious that men conducting them often blunder, and that the result is frequently waste, duplication, and even failure. Why then should we demand perfection of foreign missionaries, especially when their work is conducted under difficulties more numerous and formidable?

Criticism of missionaries and their work may be roughly divided into four classes:

(1) **Criticism from friends.** Some of the criticisms that come from friends of the work who see defects, or think that they do, are undoubtedly just and should be heeded. Others are based on misapprehensions and should elicit temperate explanations. The attitude of boards and missionaries toward these should be that of the inspired writer who said: "Faithful are the wounds of a friend."

(2) **Criticism from the ignorant.** There is a large class of criticisms which come from those who are ignorant of the real character, aims, and work of the missionary and the methods of mission boards. There are many people who have never seen missionary work or met a missionary or read a missionary book, but who, seeing in the newspapers or hearing from some friend the class of criticisms to which reference has been made, jump to the conclusion that they are true.

The increasing interest in non-Christian lands and the comparative ease with which they can now be visited are rapidly enlarging the stream of foreign travelers. Unfortunately, they usually confine their

visits to the port cities and capitals and become acquainted only at the foreign hotels and clubs. They seldom look up missionaries. What they do see of missions sometimes misleads them. Typical mission work can seldom be seen in a port city. The mission buildings are likely to be memorials or other special gifts and give a misleading impression as to the scale of missionary expenditure. The Hon. Edwin H. Conger, former American Minister to China, wrote: "The attacks upon missionaries by sensational press correspondents and globe-girdling travelers have invariably been made without knowledge or investigation, and nine tenths of them are the veriest libel and the grossest slander."

It is often interesting to propound some questions to such a critic. An American merchant returned from China to say that missions were a failure. Whereupon his pastor proceeded to interrogate him. "What city of China did you visit?" "Canton," was the reply. "What did you find in the mission schools which impressed you as so faulty?" The merchant confessed that he had not seen any schools. "And yet," said the pastor, "our board alone has in Canton a normal school, a theological seminary, boarding-schools for boys and girls, and several day-schools, while other denominations also have schools. Well, what was there about the mission churches which so displeased you?" Again the merchant was forced to confess his ignorance; he did not know that there was a church in Canton till

his pastor told him that there were, in and near the city, scores of churches and chapels, some of them large, and with preaching not only every Sunday, but, in some instances, every day.

"But surely you were interested in the hospitals," said the pastor. "One of the largest hospitals in Asia stands in a conspicuous position on the river front, while the woman's hospital in another part of the city is also a great plant, with a medical college and a nurses' training-school connected with it." Incredible as it may seem, the merchant knew absolutely nothing about these beneficent institutions. Further inquiries elicited the admission that the critic knew nothing of the orphanage, or the school for the blind, or the hospital for the insane, and that he had made no effort whatever to become acquainted with the missionaries.

(3) **Criticism from the unsympathetic.** There are many criticisms which are based on want of sympathy with the fundamental motives and aims of the missionary enterprise. It is sometimes wholesome for those who live in a missionary environment to ascertain how their methods appear to people who are outside of that environment. Attention may thus be called to defects which would otherwise escape notice. Men, however, who are opposed, not merely to certain methods, but to the essential character of the movement itself can hardly be considered fair critics. They will never be silenced, because they are inaccessible to the Christian argu-

ment. Their criticisms have been demolished over and over again, but they reappear unabashed within a month. Even when their objections are overcome, their opposition remains. Critics of this class will always ridicule the effort to propagate a religion which they do not practise. They do not confine their criticisms to the missionary, but sneer at churches at home, declaring that ministers are hirelings and communicants hypocrites. It does not necessarily follow that the criticisms of such men are unfounded; but as the editor of *The Japan Mail* once said: "It is within the right of the missionary to protest against being arraigned by judges habitually hostile to him, and it is within the right of the public to scrutinize the pronouncements of such judgments with much suspicion."

Some of the critics of this class live in Europe and America, but many of them reside in the treaty ports of non-Christian lands. We do not mean that the foreign colonies in the concessions are wholly composed of such men. They include, on the contrary, some excellent people to whose sympathy and helpfulness the missionaries are greatly indebted. We are not quoting missionaries, however, but widely traveled laymen in the statement that the life of the typical foreigner in Asia is such that a missionary cannot consistently join in it, no matter how cordial his desire to be on friendly terms with his countrymen. Colquhoun declares that foreigners in China go to get money and then return, do not learn

the language, have little intercourse with natives, and know little about them. Mr. Frederick McCormick, for six years Associated Press correspondent in China, says that "the foreign communities are not in China, but at China," simply "ranged on the shore"; that "they carry on their relations with China through a go-between native"; that their "society is centered about a club, of which the most conspicuous elements are the bar, race-track, and book-maker"; and that "the life, for the most part, of the communities is in direct antagonism to that of missionaries," who live and work among the Chinese.

(4) **Criticism from conflicting interests.** Among the criticisms which spring from those whose interests conflict with the work of missions are the objections originating with traders who sell rum in Africa and opium in China, who traffic in the virtue of native girls, or who entice away coolies under specious "contracts" which result in virtual slavery. Some regions have long been infested by men of this infamous type, and while some of their nefarious practises have been broken up, others still continue. Almost every port city in non-Christian lands has dens of vice which are kept by white men or women and which pander to the lowest passions. Men of this kind are, of course, virulent haters of missionaries. Charles Darwin asserted that "the foreign travelers and residents in the South Sea Islands, who write with such hostility to missions

there, are men who find the missionary an obstacle to the accomplishment of their evil purposes." There are, too, native priests who, like the silversmiths of Ephesus, find their craft in danger, and circulate falsehoods regarding missionaries as political plotters or adepts in witchcraft. It is not uncommon in Chinese cities for placards to be conspicuously posted, charging missionaries with boiling and eating Chinese babies.

Let us now take up some current criticisms. Several of the most common have already been considered in connection with other chapters, and need not be repeated here.

Missionaries inferior. "Missionaries are inferior men." The man who makes this objection is almost invariably generalizing from some exceptional individual. There are undoubtedly missionaries who say and do foolish things, just as some of us at home do, and once in a while one proves to be incompetent. The reader who hears criticisms which impress him as serious should demand names and particulars and forward them to the board with which the missionary is connected. The boards have neither desire nor motive to shield misconduct. They will promptly investigate and take such action as the facts may justify.

Travelers who do not confine their observations to treaty-port hotels, and who have eyes to see and ears to hear the mighty forces which are gradually

inaugurating a new era in these awakening lands, report that the real missionary is an educated, devoted man, the highest type of Christian character, and that in the spirit of the Master he heals the sick, teaches the young, translates the Bible, creates a wholesome literature, and inculcates those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess. No one is perfect, not even a critic; but the man who writes only evil of missionaries as a class does so at the expense of either his intelligence or his sincerity.

Converts not genuine. "Converts are not genuine, but are attracted to the missionary by the hope of employment or support." As we have noted in a previous chapter the number of native communicants in connection with foreign missionary churches is 2,354,860, besides 2,662,146 non-communicants and children under Christian instruction; but the total number of paid native agents is only 108,250, many of whom are paid either wholly or in part by the native Christians themselves. Making all due allowance for others who are employed as servants or who receive assistance in schools, the number who are financially aided in any way by the missionary is relatively insignificant. The great body of native Christians have no financial motive whatever for confessing Christ. The Hon. Charles Denby, for thirteen years American Minister at Peking, has reminded the world that during the

Boxer Uprising "the province of Chih-li furnished 6,200 Chinese who remained true to their faith in spite of danger, suffering, and impending death. It is said that 15,000 converts were killed during the riots, and not as many as two per cent of them apostatized. In the face of these facts, the old allegation that the Chinese converts are treacherous, venal, and untrue must be renounced. Let us not call them 'rice Christians' any more."

Missionaries hated by natives. "Missionaries are universally hated by the natives, while the ordinary foreigner is tolerated." This is grossly untrue. The missionaries are far more popular with the people than other foreigners. They travel freely, unarmed and unprotected, and it is very rarely that they are molested. When they are attacked, it is by a class of ruffians who, in the slums of an American city, attack a Chinese gentleman. In 1900 a mob in Paoting-fu murdered the missionaries; but the better element of the city freely expressed sorrow, gave land for a larger station site, and presented to the new mission hospital a silk banner on which was worked in letters of gold: "This place bestows grace on the Chinese people." A high official visited a mission church and seeing the ten commandments upon the wall said to the missionaries: "If you can get that teaching into the minds of my soldiers they will be good soldiers. I see now one notable characteristic of Christianity: it seems to have the power to go out from oneself to

others; it is not self-centered, but works for others."

The Hon. Charles Denby wrote regarding the massacre of missionaries in the Boxer Uprising in 1900: "On an analysis of the bitter anti-christian movement, we find that it is largely to be explained as primarily antiforeign; that is, largely directed against missionaries solely as foreigners, not solely as teachers of a foreign religion. The missionaries, in the vast majority of cases, are loved by those Chinese with whom they succeed in establishing intimate relations, and they are almost universally respected by all classes in the communities in which they are well known."

A large volume would be required to quote the appreciative words of Asiatic and African princes, nobles, magistrates, and people wherever they have become acquainted with the real character and objects of the missionaries and have been able to separate them from the white men who have political or commercial designs. Hardly a month passes without some substantial token of this appreciation in the form of gifts to mission institutions. The Presidents of China, the Mikado of Japan, the King of Siam, East Indian, African, and South Sea princes without number, and even Moslems have made such gifts; while scores of officials, like the Chinese Governors of Shantung and Formosa and the Siamese Minister of the Interior, have tried to secure missionaries for the presidency of government colleges or for other responsible posts. Dur-

ing a period of violence in Urumia, Persia, and also during civil war in Yeungkong, China, not only merchants but military officers on both sides, begged the missionaries to keep their valuables for them, saying that they did not want receipts as they had implicit confidence in the integrity of the missionaries.

Troublemakers for the government. "Missionaries make trouble for their own governments." Former President William H. Taft, in an address in New York emphatically denounced this criticism as unfounded. Well-informed government officials do not complain about missionaries as a class, though they may sometimes object to the indiscretion of a particular individual. Suppose the missionary does occasionally need protection; he is a citizen, and what kind of a government is it which refuses to protect its citizens in their lawful undertakings? No one questions the right of a trader, however dissolute, to go wherever he pleases and to be defended by his country in case of danger. Has not a missionary an equal right to the benefits of his flag? The Hon. John Barrett, formerly American Minister to Siam, says that 150 mission workers gave him less trouble in five years than fifteen merchants gave him in five months.

A denationalizing influence. "Missionaries injure and denationalize their converts." Christianity never injured or denationalized any man. It simply made him a better man—more honest, more intelligent, more charitable, more loyal to his own coun-

try. Why should it injure an Asiatic or African to stop worshiping demons and to begin worshiping the true God; to renounce drunkenness, immorality, and laziness, and become a sober, moral, and industrious citizen? The fact is that native Christians in Asia and Africa are the very best element in the population. The Chinese Government made a large grant for indemnity for the lives of the Chinese Christians who were murdered during the Boxer Uprising. How much it meant to the poor survivors will be understood from the fact that the share of the Christians in a single county was 10,000 taels. But none of the Christians in that county would accept the indemnity except only for the property they had lost; but they gave one tenth of that to support several Chinese evangelists to preach the gospel to their former persecutors, and afterward they tried to raise a fund to pay back to the government the indemnity that they did receive. Such a course indicates both genuineness of faith and loyalty to their country.

The Christian is a marked man among his fellows, distinguished not merely for his difference in faith, but for superior morality, thrift, and integrity. The Siamese Governor of Puket was so impressed by the improvement that Christianity had wrought in the converts in his province that he said: "Wherever the Christian missionary settles, he brings good to the people. Progress, beneficial institutions, cleanliness, and uplifting of the people result from

The library at Ginling College, Nanking

In the Department of Physics, Lucknow Christian College, India

The library and laboratory, symbols of higher education. In Nanking and Lucknow, as in most non-Christian lands, the missionary was the pioneer in education.

his labors." The High Commissioner of Siam, with the same idea, told the Rev. Eugene P. Dunlap, in 1907, that he would give 5,000 *ticals* [1] for a hospital in Tap Teang and 10,000 ticals for one in Puket if the missionary would open permanent stations; and Prince Damrong, Minister of the Interior, said that the government was glad to give positions to the kind of young men who were trained in the Bangkok Christian College, because they possessed the qualities of intelligence, ambition, and character which were desired in official service.

Several years ago, when Chinese merchants were asked to subscribe money to rebuild a bridge which had been destroyed by a flood, they imposed the condition that the money should be expended by Christians "because Christians could be trusted not to steal it."

Sir Andrew H. L. Fraser, for many years a British administrator in India, wrote: "It is a high estimate that I have formed of the character of many native Christians. There are undoubtedly some natives who are only nominally Christian and who give an evil report to Christianity; but the missionary bodies as a rule are careful in this matter; and we have no reason to be ashamed of our Indian Christian friends for whom I have as high a regard as for my friends in the West and whose characters I have recognized as becoming more and more

[1] United States equivalent of a *tical* is thirty-eight cents at normal rate of exchange.

Christlike as they submit themselves to his teaching and to the influence of his spirit."

A sectarian influence. "Missionaries preach sectarianism instead of fundamental Christianity." This is precisely what they do not do. There is far less sectarianism on the foreign field than at home. Denominational lines are often virtually obliterated. Where they are prominent, the fault is usually with the home Church. The missionaries have already united in several lands, and they would do so in some others if the ecclesiastical authorities at home would permit them. This important question is discussed at length in the author's separate book entitled *Unity and Missions*.

Charity begins at home. "There is much to be done in our own land, and charity begins at home." One might urge with equal truth that education begins with the alphabet; but it ends there only with the feeble-minded. A New York pastor once said that "we ought to give less for foreign missions and more for the conversion of the foreigners within the shade of our churches." If he had looked into the Report of the Charity Organization Society of New York, he would have found a list of 3,800 religious and philanthropic agencies in his own city. A high authority declares that "there is no other city in the world, except London, where more is being done to point the lost to the Son of God than in New York."

The extent to which religious facilities have been

provided in American cities in indicated by the fact that St. Louis has one church for 2,862 of population, Chicago one for 2,700, Boston one for 3,130, and Minneapolis one for 1,706. In the United States there are about 207,734 Protestant churches, or one for every 427 of the non-Catholic population, one Protestant minister for every 535 persons, one Christian worker for eighty-seven, and one communicant for four. Talk about the relative needs of the United States! In a town of 8,000 people, there are three Presbyterian churches, three United Presbyterian, three Methodist, two Episcopal, and one Disciples. For every missionary the churches of the United States send abroad, 2,488 members remain at home. There are about 165,000 Protestant ministers and in addition there are many thousands of persons who devote themselves to religious work as a separate profession. In the light of these facts, the statement that "the Church cannot see the misery which is under her own nose at home" appears rather absurd.

How is it abroad? Counting missionaries of all classes and missionary wives, Africa has one missionary for each 24,000 of population, Japan one for each 52,000, India one for each 62,000, and China one for each 65,000. The contrast is really greater than these figures indicate, for the reason that they include wives, while those for America do not.

"According to the most conservative estimate

there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. This figure does not include the peoples of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaries at all.

"There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet, and Mongolia there are eleven or twelve million more forgotten non-Christians.

"At least twenty-six millions of the natives of Central Africa have no missions among them or near them. Of the remaining twelve millions over one half are practically untouched by the influence of the missions." [1]

Our debt to earlier missionary movements. It is true that there are unconverted people at home; but what would be thought of a business man who declined to sell goods outside of his own city until all its inhabitants used them? The fact that some Americans are irreligious does not lessen our obligation to give the gospel to the world. If the early Church had refused to send the gospel to other nations until its own nation was converted, Christianity would have died in its cradle, for the land in which

[1] From the *World Survey*, Foreign Volume, Interchurch World Movement.

it originated was never really Christianized and is today Mohammedan. The argument that our own land is not yet evangelized would have made the Church at Antioch disobey the command of the Holy Spirit to send forth Paul and Barnabas. It would have kept Augustine of Canterbury from carrying the gospel to England. It would have prevented the founding of churches in America, and would, today, cripple all our home missionary work, since there is no part of the United States more godless than some of the states where the gospel has been known the longest. Christ did not tell his disciples to withhold his faith from other nations until they had converted Palestine; he told them to go into all the world and preach the gospel "to the whole creation." It is because they obeyed that command that we have the gospel today.

The argument that we ought to convert America first because it would then convert the world, is one of those glittering generalities that do not bear analysis. America has had the gospel for two hundred years, and is not converted yet. England has had it more than a thousand years, and is as far from conversion as America. How long will it be at this rate before our homelands will be saved? Must countless millions die without Christ, while we are trying to win white men, most of whom have heard of him hundreds of times? It is the duty of American Christians to try to convert America; but that is not their only duty, just as the conversion

of Palestine was not the only duty of the early Church. I am not urging neglect of our responsibilities at home, but simply replying to the frequent objection that too much attention is being given to our responsibilities abroad. The Christian of today, like the Christian of the first century, has a God-ordained mission to the world which cannot wait upon the indifference or hostility of people at home.

Indeed no nation ever will be wholly Christianized, for not only will there always be individuals who refuse or neglect to accept Christ, but before any one generation can be converted, a new generation will have grown up and the work must thus be ever beginning anew. The argument, therefore, that we should not preach the gospel to other nations until our own has been converted issues in an absurdity, since it would perpetually confine Christianity to those nations which already have it and would forever forbid its extension.

Imposing an alien civilization. "Missionaries are forcing another civilization on lands which already have civilizations of their own that are adapted to their needs." Missionaries do nothing of the kind. A higher type of civilization does indeed follow the labors of the missionaries; but this is an incidental result, not an object.

As for forcing religion, no native is obliged to become a Christian against his will. The missionary simply offers and explains the gospel. Surely he has as much right to do this as English and American

manufacturers have to offer and explain their flour and cotton and machinery and liquor. "To talk to persons who choose to listen; to throw open wide the doors of chapels where natives who desire may hear the Christian faith explained and urged upon their attention; to sell at half cost or to give the Bible and Christian literature freely to those who may care to read; to heal the sick without cost; to instruct children whose parents are desirous that they should receive education—surely none of these constitute methods or practises to which the word 'force' may be applied, under any allowable use of the English language." [1]

Missionaries live extravagantly. "I hear that a certain missionary keeps four servants while I can afford but one!" cries a wife in America. Allow us to suggest some considerations which may not have occurred to this wife.

First, her one servant doing general housework means as much help as four servants mean in a mission field. A cook in India will do nothing but cook; a sweeper nothing but sweep; a water-drawer nothing but draw water; and so on through the whole list, each one, moreover, performing his task in a spirit the reverse of strenuous. A cook would die rather than touch a broom, for he would break his caste. "If," writes a missionary wife, "my own

[1] The Hon. Chester Holcombe.

pleasure were consulted, I would certainly prefer working in my own home to visiting dirty homes infested with vermin and offensive odors. It seems a little strange that the missionary who pays her servants out of her own salary is so much blamed for what she would gladly help if she could."

Second, consider that at home we have many assistants whose services we fail to take into account in comparing ourselves with foreign missionaries. Our complex and highly developed civilization in Europe and America enables the average man to avail himself daily of the labors of scores of others. The missionary, living in more primitive conditions, must hire servants, or neglect his work and spend the greater part of his time doing things himself that natives can do just as well and at smaller cost.

Third, the foreign missionary, living as he does in lands where hotels are few and where Oriental ideas of hospitality prevail, is forced to keep open house for all comers. The occasional traveler and the constantly passing and repassing missionaries of his own and other churches must be freely entertained. The natives, too, call in startling numbers. The host, like Abraham of old, must hasten to set food and drink before every guest, for failure to do so would be deemed a breach of hospitality and an offense which would probably end the missionary's influence. A missionary's wife in Syria says that she often had twenty to meals and a hundred callers in a single day, all of whom had to be served

with cakes and coffee. Another in China had 4,580 women visitors in one year, besides men and children. Tea had to be provided for all that host.

Fourth, would it be common sense to send an educated Christian woman as a foreign missionary, and then force her to spend her time in cooking meals and washing dishes, when she can hire native servants who are glad to do that work for a few cents a day? Julian Ralph, writing from Asia on this subject, says: "I demand that the missionaries keep servants. They are paid to give their time to missionary work, and, especially in the case of a wife and mother I claim she has no right to do housework, sewing, and similar work and give only her leisure from such things to that service for which she has a regular salary."

Let missionaries live like natives. Some people innocently ask, "Why don't missionaries live as the natives do?" As a matter of fact, the masses of the common people live on a scale on which no white man could survive. The death-rate among them is appalling. The men die of tuberculosis and pneumonia and fevers and cholera and smallpox. The children are carried off in regiments by diphtheria and measles and scarlet fever and cholera infantum; while as for the women, at the age of forty, when the American woman is in the full splendor of her beauty, the typical Asiatic and African woman is old and withered.

No, boards are not going to ask foreign mission-

aries to live as the natives do. Making all due allowance for exceptional places, it still remains true that the average foreign missionary lives and works under a strain which few at home realize, and it would be folly to compel him to adopt a mode of life that would wreck his constitution in a few years. Common sense dictates that, having incurred the expense of sending him out, he should be so equipped that he may be able to do the work for which he was sent.

We grant that there are richer natives who live on a much better scale; but their expenditures are so great that a missionary could not possibly equal them. The Chinese mandarin and the East Indian noble often spend money lavishly; but even then, their ideas of comfort differ so widely from ours that their homes could scarcely be deemed ideal by the average American. Thousands of young men in England have pleasanter bedrooms than a Chinese viceroy, and the average mechanic in the United States has a more comfortably warmed house than a noble of Japan, in spite of the costly furs that lie on his floor and the elaborate carvings that adorn his room. The food and general manner of life of the wealthier classes in Asia would quickly undermine the health of a European or American.

Nor would a poverty-stricken mode of life be more likely to win the natives to Christianity. Dr. John Forman, of India, made a persistent effort to

live like the natives. He rented a small room, wore cheap clothes, and ate the simplest food. He writes: "What I had longed for was to get near the people, to convince them that I really was working only for their salvation and that I was denying myself for them. Never have I made a more dismal failure. Everything turned out just as I had not expected. They seemed to regard me as nothing but poor white trash. The idea that I had voluntarily given up anything or was denying myself never occurred to them. I was still the same government official, only had not succeeded in getting a very remunerative position. I had less influence instead of more."

The fact is that an American simply cannot equal an East Indian fakir in his mode of living. The latter sprinkles himself with ashes, begs his frugal meals, wears nothing but a loin-cloth, subjects himself to frightful austerities, performs his devotions in public places, and never washes himself. The plainest living possible to a foreigner impresses the natives as luxurious in comparison with their own devotees, and therefore has absolutely no good effect upon them.

Some missionaries, who do not believe in boards or fixed salaries, have gone out independently, with the intention of supporting themselves or of subsisting on the direct spontaneous gifts of individuals at home. The results have usually been disastrous. One student of missions has said that it seemed to him "that India was literally strewn with the

wrecks of mission work begun with such independent missionaries, but for one reason and another abandoned. Much the same is true of Africa."

A disregard of means that God has provided is neither religion nor business. The Christian at home has no right to demand all the good things of life for himself—comfortable house, abundant food, adequate clothing—and then insist that his personal representative in preaching the gospel abroad shall be half starved. If it is a Christian's duty to live like a tramp without visible means of support, let the home pastor and layman set the example. It is easier to do it here than in a non-Christian land and less dangerous to health.

Missionary homes are luxurious. Information about the houses of missionaries is frequently desired, especially by those who have been disturbed by statements that they are equal to the houses of native noblemen. A similar statement might be made about the houses of many American mechanics. We do not deny that the missionary's dwelling often appears palatial in comparison with the wretched hovels in which the natives herd like rabbits in a warren. Shattered health and rapidly filled cemeteries have taught missionaries that, if they are to live, they must go a little apart from the malodorous, unsanitary, human pigsty, with its rotting garbage and open cesspools, and build a house with a sufficient number of cubic feet of space for the persons who are to occupy it. Then the

natural taste of the husband leads him to make a little lawn and to set out a few shrubs and flowers, while indoors his wife sensibly makes everything as cosy and attractive as she can with the means at her disposal. Contrasting as it does with the miserable habitations in the vicinity such a home attracts attention; but its attractiveness is not due to the lavish expenditure of money, but to the good taste and inventiveness of a cultivated, intelligent family. A few residences have been built by wealthy relatives for particular missionaries, but the average residence is about like the home of a country clergyman or school-teacher in England and America; although in the tropics, the fertility of the soil, the luxuriance of palms and foliage plants, and the cheapness of labor make it easier for the missionary to have beautiful grounds.

The visitor approaching Chefoo, China, is likely to remark upon the buildings that stand conspicuously upon the hill, and to hear a sneer about the selfishness and ostentation of missionaries in selecting the best sites. The facts are that when the missionaries went to Chefoo, they could not afford to buy in the city, and they took the hill site because it was unoccupied and cheap. That the place became valuable is simply a tribute to the good judgment of the missionaries.

Another illustration occurred in Persia, where the missionaries were accused of having for a summer resort at Lake Urumia " one of the finest palaces in

all the land." The "palace" referred to was an old, abandoned one-story and basement mud building, which the owner was delighted to sell to the missionaries for $80. They fixed it up as best they could with a private gift of $170, and then the several missionary families of Urumia took turns in occupying it for a few weeks during the heated term.

Their religions are good enough. "The religions of other races are good enough for them." Then they are good enough for us, for the peoples of other races are our fellow-men, with the needs of our common humanity. We have not heard, however, of any sane critic who believes that Islam or Hinduism or Buddhism are "good enough" for Europeans and Americans, and we have scant respect for the Pharisaism which asserts that they will suffice for Persians, East Indians, and Chinese. Judaism was the best of non-Christian faiths, but Christ deemed it necessary to preach a better one.

It is difficult to understand how an American or European, who inherits all the blessings of our Christian faith, can deny those blessings to the rest of the world. Christianity found the white man's ancestors in the forests and swamps of northern Europe, considerably lower in the scale of civilization than the Chinese and Japanese of today. Jerome wrote that when "a boy, living in Gaul, he beheld the Scots, a people in Britain, eating human flesh; though there were plenty of cattle and sheep

at their disposal, yet they would prefer a ham of the herdsman or a slice of the female breast as a luxury." The gospel of Christ brought us out of the pit of barbarism. Why should we doubt its power to do for other races what it has done for ours?

The notion that each nation's religion is best for it, and should, therefore, not be disturbed, is never made by those who have a proper understanding of Christianity or of its relation to the race. It is based upon the old paganism which believed that each tribe had its own god who was its special champion against all the other gods. Such an idea is not only false in itself, but it is directly contrary to the teachings of Christ, who declared that his gospel was for all men and that it was the supreme duty of his followers to carry it to all men.

Contrast with St. Paul. Some critics of modern missions are fond of comparing the modern missionary with St. Paul. They imagine that something is wrong because the former appears to be less successful. Such critics overlook the fact that St. Paul was not a foreign missionary at all, as that term is now used. By birth, language, citizenship, and manners and customs St. Paul was of the same nation as the people to whom he preached. Judea was then an integral part of the Roman Empire, and Paul openly proclaimed that he was a Roman citizen. The population of the United States is a conglomerate of Anglo-Saxons, Germans, Scandinavians,

Italians, and various other nationalities; but would anyone contend that Theodore Roosevelt was not an American because his ancestry was Dutch? St. Paul was preaching to the peoples of his own country. In other words, from the point of view of our missionary terminology, he was a native minister rather than a foreign missionary. Unlike the modern missionary, he did not go to the people of his generation as an alien. He did not have to spend years in learning their language or to struggle all through his ministry with difficulties of accent and idiom. His influence was not crippled by inability to understand the point of view of his hearers. He knew them, not as an American knows Asiatics, but as an Asiatic knows Asiatics. Nor was St. Paul unable to live on the scale of the people of the country in which he worked; wherever he went he could live as a native and preach without salary because he was in his own country and able to support himself by working at his trade as a tent-maker.

In all of these particulars, the twentieth-century missionary is seriously handicapped in ways from which St. Paul was either wholly or largely free. The white man in Asia is an alien, an exotic, transplanted there at great expense, maintained with difficulty, obliged to have many things that the native minister does not require, and living, thinking, and speaking on a plane so widely different from that of the people that the chasm between them can seldom be bridged.

The contention that St. Paul found a prepared people among the Jews cannot indeed be pressed very far, for most of the Jews rejected his teachings and the Gentile races were substantially in the same moral and intellectual state as the Asiatics of today. Making all due allowance for this, however, the general fact remains that the Old Testament teaching of one true God and the coming of a Messiah had been carried by the Jews of the dispersion to every part of the known world, and that the synagogue offered a convenient place for the proclamation of the fulfilment of prophecy. In the average city that St. Paul visited, he found devout souls who were eagerly waiting for "the consolation of Israel." The Acts of the Apostles graphically describes how St. Paul availed himself of this foundation work and what a good starting point it gave him.

But what a dull incomprehension of the unity and personality of God the modern missionary met, what perverted preemption of the Messianic idea he encountered in Buddha and Confucius and Mohammed, and what weary years he had to spend before he could effect in even a few minds a lodgment of those truths which lay ready to St. Paul's hand! Many a missionary whose spirituality and devotion were beyond question has toiled for anxious years before he succeeded in bringing even one Chinese to the point where St. Paul found a Lydia.

Missionaries accomplish little. "Missionaries

are accomplishing very little," is an objection that might fairly offset the objection that missionaries are making revolutionary changes. Both cannot be true. The fact is that missionary work is remarkably successful and more so now than ever before.

The justification of foreign mission effort is not dependent upon tabulated results, but it is nevertheless interesting to note them. The natural presumptions would be that Christianity would make very slow progress in a non-Christian land, for it is regarded with suspicion as an alien faith. It is opposed by a powerful priesthood and at variance with long-established customs. It is difficult for us who were born and bred in a Christian land, and who have been familiar with the gospel from our infancy, to understand how hard it is for the Oriental mind to grasp the new conceptions which Christianity inculcates. It would not be reasonable, therefore, to expect as high a percentage of increase as at home, where centuries of Christian work have prepared the soil and created an atmosphere, where Christianity is popular, and worldly motives blend with religious to attract men to the Church.

But what are the comparative facts? The average annual net increase of the Protestant churches in America is about two per cent, while the increase on the foreign field is about six per cent. The last government census in India showed that while the population increased two and a half per cent in ten years, the Protestant church membership increased

fifty per cent. The gain in China in twenty years has been over one hundred per cent. Protestant missionary effort in the Philippine Islands may be said to date from 1899; since then about 50,000 adult communicants have been received. In 1886 the Korea missionaries reported the first convert. Seven years later there were only about 100 in the whole country. Now there are 219,000 Christians. The largest congregation in the world is in Elat, Africa, where there was not a single Christian twenty-five years ago. While not all mission fields have been as fruitful as those that have been mentioned, the general rate of progress is excellent.

In spite of the advantages in Europe and America —historic associations, favorable public opinion, splendid churches, numerous workers—Christianity is making more rapid progress on the foreign field than in the home field. We have been working in non-Christian lands only a little over a century, in most fields far less than this, and yet the number of converts is already far greater than the number of Christians in the Roman Empire at the end of the first century. No other work in the world is so successful, and no other yields such large returns for the expenditures made.

References for Further Reading

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VIII

THE HOME CHURCH AND THE ENTERPRISE

The call to advance. The foreign missionary enterprise is not the exclusive business of missionaries and boards, nor does it rest solely upon clergymen and women's societies. It rests upon every individual Christian. The responsibilities and privileges of the Christian life are inseparable, and no one who repudiates the former has a right to the latter. The world's need of Christ is the measure of the obligation of the Church.

What are the needs? In the first place, the force on the field must be greatly increased. Making all due allowance for the duty of the growing native churches, there ought to be at least one man missionary for every 50,000 of the slightly more than 1,000,000,000 people of the non-Christian world, besides a proportionate number of women workers. The present force consists of only 9,770 men, clerical and lay, and this number includes the sick, the aged, recruits learning the language, and the considerable number on furlough. The effective force of men does not exceed 8,200, or one for every 121,951 of the population. This means that the average board would need to multiply its force

nearly two and one-half times in order to provide one man for every 50,000 people of non-Christian lands.

To support this increase, the present rate of giving would have to be proportionately enlarged. At a very conservative estimate each man represents an annual cost of approximately $2,500, this sum covering not only his support and that of his family, but his outfit, traveling expenses, and the additional work which he calls into existence. Thus, 11,800 more men would involve an increased expenditure of $29,500,000 a year, and this would take no account of the property that would be required for the residences, colleges, boarding-schools, theological seminaries, hospitals, and printing-presses which would have to be provided and equipped.

A campaign of education. If volunteers and funds are to be provided on an adequate scale, the home Church must be kept aroused to the need. What it lacks is not ability, but interest. If all congregations and individuals would do in proportion to their ability what some congregations and individuals are already doing, some of us might live to see each land, not indeed completely Christianized, but equipped with a native Church able to handle a large part of the remaining work. The enlarged interest of the home Church is therefore a vital factor in the situation. The urgent need is for a vigorous pressing of the campaign of education.

The three main agencies of education are the

home, the school, and the church. The first-named does very little that is systematic, and the two latter have divided the field, one taking secular and the other religious instruction. Whatever the shortcomings of the school, it is at least attacking its problems in earnest. It does its work on a vast scale and expects taxpayers to furnish it with adequate equipment. It claims all the children of school-going age for twenty to thirty hours each week, and it provides trained and salaried teachers for their instruction.

In religious education, much less is being done. The Sunday-school is a regular institution in every section of the country, and an immense army of scholars assembles every week. Millions of quarterlies and other lesson helps are printed annually, and county, state, and national organizations hold numerous conventions to discuss problems and arouse enthusiasm. We have great cause for gratitude to God for all that has been accomplished in the religious instruction of our children and young people; but in comparison with secular education we must admit that there are three conspicuous weaknesses in the present system.

1. Religious education receives only a fraction of the time that the secular school obtains, the period available for class work being only one fortieth as long. Half or three quarters of an hour once a week does not afford sufficient time. Recent studies have shown that taking all Protestant churches to-

gether they provide only twenty-four hours of religious instruction per year for their children.

2. Teachers receive far less training for religious than for secular work. While the body of Sunday-school teachers includes some of the most able and cultured people in the country, it also includes many who could never pass the public school test. In some localities teachers are in such demand that anyone willing to take a class is pressed into service.

3. The curriculum of the Sunday-school is yet very meager. This is almost a necessary consequence of the two other weaknesses. There is time for only one thing, which of course is the text of the Bible, and owing to the general lack of trained teachers even this is too often not presented in any richness of content.

From the missionary point of view, these weaknesses are grievous. They mean that millions of children pass through our Sunday-schools without any adequate instruction in the greatest task of the Christian Church, and that millions of our young people and adults are today without any more consecutive ideas on the subject than they may have picked up in merely occasional missionary sermons, or in the too fugitive treatment of missionary meetings. How shall we reach these persons with clear, connected, and inspiring missionary instruction?

Intensive missionary education. The mission study class has been found a great help in the solution of this difficult problem. It avoids the time

difficulty by holding separate sessions for short weekly courses, at hours that prove most convenient to the members of the group. It is gradually supplying a body of persons who know something about missions and are able to teach others. Sunday-school teachers should be strongly urged to enter a mission study class each year to get a vision of some field or phase of the missionary enterprise. Even under present conditions they will then have plenty of opportunity to develop missionary spirit in their scholars. Without such a spirit there is no likelihood that they will accomplish anything under any conditions, however favorable.

A recent development in missionary education is the Church School of Missions. This is a serious effort on the part of the entire local church to study, in groups meeting simultaneously, mission fields or problems of timely and special interest. The plan has proved adaptable to all sorts of local conditions and is producing important results. In many churches the period of the midweek services is devoted to this study for six or eight weeks. There are as many groups as are needed to provide for all who enroll and as can be furnished with efficient leaders. Usually these groups reassemble at the end of an hour's study for a service of worship and prayer, for an address by a missionary from the field, for a stereopticon lecture, or for a missionary dramatization presented by members of the school. A series of summer conferences and winter institutes

are held every year for the express purpose of training leaders in more effective methods of work, and these conferences are both suggestive and inspiring.

The systematic study of missions is one of the most promising signs of the times. It should be pushed until no congregation is without a Church Schools of Missions or at least one or more study classes. These should prove a power house for all sorts of missionary effort in the church. It should lead to instructive and enthusiastic missionary meetings, to wider missionary reading, to the introduction of missionary exercises and supplementary instruction in the Sunday-school, to the formation of mission bands, and to increased prayer and giving and service on the part of the whole church.

Missions and pocketbooks. When it comes to giving, we must face the fact that the gift for foreign missions is but slightly over one dollar per capita. Only about half of the membership of the average church participates in the gifts for missions, and many pastors make no adequate effort to reach the other half. A committee of one denomination reported that nine tenths of the contributions were made by one tenth of the membership. A study of thirty-two typical churches of a leading denomination made in 1919 revealed the fact that only 33.6 per cent of their 13,376 members made regular gifts to church benevolences of all kinds, the per capita gift being 10.5 cents per week.

Some whole churches give nothing at all, and

others give only through the women's societies, the pastor and all his officers standing helplessly or indifferently aloof. The plea that they are small and weak brings to mind the efforts of some little home missionary churches, mere handfuls of poor people, who send offerings for every one of the boards of the Church. A feeble congregation is made stronger by doing what it can. The individual Christian needs to be educated as to his relation to the world-wide mission of the Son of God and to give proportionately and prayerfully towards it, whether he is rich or poor, in a small church or a large one.

If ever a congregation had reason to assign local burdens as an excuse for neglecting foreign missions, it was the little church at Antioch when "the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them." It was the only church in a large and wicked city. No church in all Europe or America has a greater work at home in proportion to its resources. The devoted little band, however, never flinched; but "When they had fasted and prayed and laid their hands on them, they sent them away." Why should not the modern Church, with its vastly greater strength, equal the faith and courage of the Church at Antioch?

No sympathy should be wasted over the common excuse that people do not have the money to give. Granting that some individuals do not, the fact re-

mains that the typical Christian could quadruple his contribution to foreign missions. He spends money freely on things that interest him. The evangelization of the world is too vital an enterprise to take what is left after everything else has been provided for. Many commercial enterprises employ more men and expend more money than the Church would need for the evangelization of the world. Business men do not hesitate to attempt the most colossal things in secular affairs. Not content with the trade of America, they are competing with other nations for the trade of the world. On every side we hear of big buildings, big ships, big steel plants, which cost immense sums. A single American university has an annual budget of six and a half millions and is calling upon the public for several millions more; while a mission board that has thirty-six higher educational institutions under its care, besides a large number of academies, hospitals, churches, and all the varied and extensive work of a modern mission board, has a total budget of only half that of this single home university.

Why then should it be deemed fanciful for the Church to attempt to raise for the evangelization of the world a sum which many of its members regard as moderate for a secular enterprise? Shall we work for our own enrichment and for our home interests on a vast scale and conduct the world-wide work of God for our fellow-men on a small one? We realize of course that not all the wealth of which

we hear so much is tributary to foreign missions, and that many church members are in straitened circumstances. We remember, too, that there is Christian work at home which should be better supported. But intelligent, prayerful, systematic, proportionate giving on the part of poor and rich alike would provide ample funds for missions, without injustice to any family or other obligations. There are thousands of Christians who do not hesitate to incur personal expenditures for a hundred times the amount that they give to foreign missions.

Method and team-work. We need not enter here into questions of method in raising money. Effective ways of doing a thing will easily be found by a church that is determined to do it. The boards will gladly send detailed information to all who ask for it. The important thing is to have a method, and to work it in such a way as to secure some offering from every individual, not necessarily large in amount, but proportionate to ability, and to reach the absentees as well as those who are present at a given service or in a canvass for subscriptions.

The pastor has the chief responsibility in this effort to arouse the church. He is its ordained leader. Not all pastors are meeting their obligations in this matter, but even the most zealous one can accomplish little without the support of his members. He has many burdens, and the advance move may need to come from someone in the congregation.

Each church should have a committee to cooperate with the pastor in promoting foreign missionary interest and gifts. This committee should do among the men of the church what the women's society does so well among the women. Experience has shown that the men will make prompt and generous response, if intelligent and systematic effort is put forth to reach them.

There are many persons who can contribute but little money to the missionary cause, who are able to render service of positive value by devoting their energies to stimulating interest in the church. Work of this kind may count for more in the end than large gifts. Three things should be kept in mind to this end: First, the service should be offered in the same spirit of sacrifice which we expect missionaries on the field to manifest; Second, the worker should not be discouraged if the obstacles are at first very great, but he should work and pray the way through to success; Third, care should be taken to avoid alienating people by tactless behavior. We often see persons of undoubted zeal and consecration who make the cause they espouse a byword in the community on account of the methods they employ to advertise it. Good sense is essential to successful effort.

Taking missions seriously. We protest against the "two-cents-a-week" plea. It does not secure the gift of the poor, it benumbs the liberality of the rich, and it belittles the whole enterprise. Fancy

telling a man who commands not only the conveniences, but many of the luxuries of life, that his foreign missionary responsibilities are met by a gift of two cents a week! He spends more than that for blacking his boots. A proportionate gift for the average layman is not pennies at all, nor even silver, but bills or checks.

We insist, too, that missionary operations have gone about as far as they can go in dependence upon the passing-the-hat method among those who happen to be present at a given service. Inquiry in a certain state developed the fact that only forty per cent of the reported membership attended church on a Sunday morning of average weather conditions. Business men seldom carry much cash on their persons. Large givers never have proportionate sums with them at a church service. If, in response to an appeal, they empty their pockets, they are doing all that they can do, or, at any rate, all they will do under that system. This is an era of large private gifts. Almost every week we hear of someone bestowing $100,000 or $1,000,000 on a college or library or hospital. The chief dependence of our American educational and charitable institutions is upon contributions of this character. Is it not almost farcical for the Church to endeavor to maintain churches, hospitals, boarding-schools, colleges, universities, professional schools, printing-presses, and a host of missionaries and native workers by a plate collection as an annual incident of a Sunday

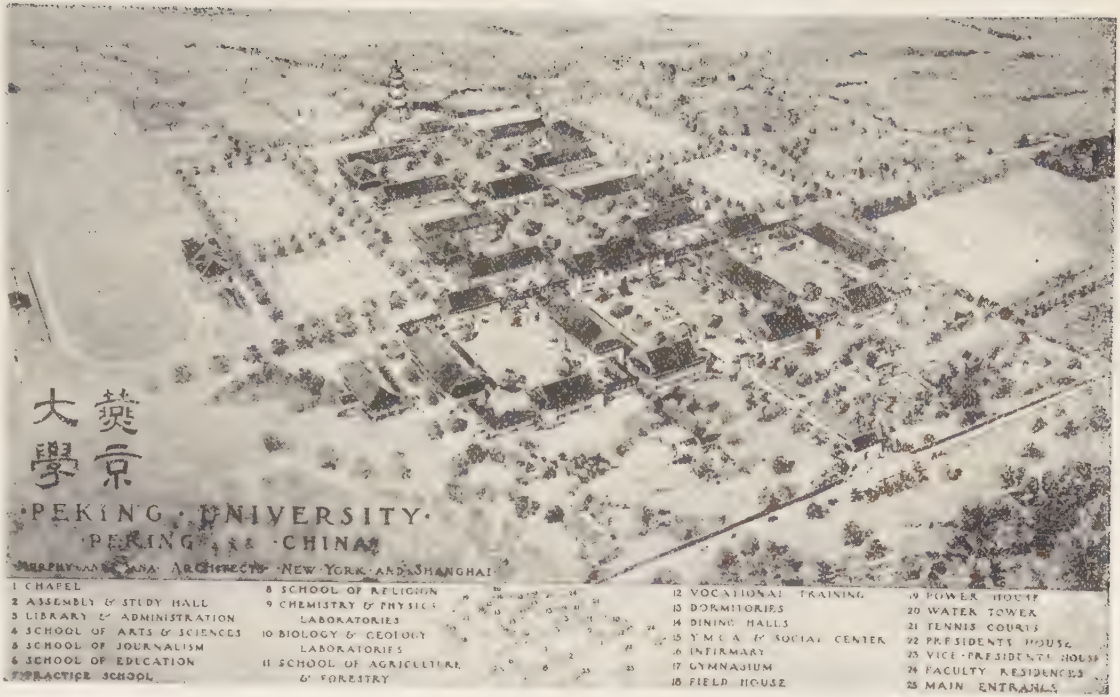
morning service? If we are to give the gospel to the world, we must raise money for missions as we raise it for other big enterprises—by subscription. The wisest pastors are calling for pledges instead of cash. A man who would unblushingly slip a quarter into a collection basket would never dream of signing a card for such a sum. We have passed the canal-boat and stage-coach days in foreign missions as well as in transportation. We must now have money in larger sums. Laymen are doing big things in business. Why should they not do big things for God? They are—some of them; but there are others.

Whenever an effort is made to increase gifts for foreign missions, some persons raise a hue and cry about the alleged diversion of funds from home enterprises. A denominational ecclesiastical body refused to permit a missionary campaign within its bounds, on the ground that it would interfere with gifts for other causes. Yet official reports showed that the churches of this district were giving nearly ten times as much to home objects as to foreign, and two weeks later representatives of a certain undenominational enterprise canvassed the laymen of these churches, without consulting the ministers, and secured $300,000.

There is a great work to be done in the homeland, but it is not helped in the least by opposition to foreign missions. Giving to world evangelization enlarges the mind, broadens the sympathies,

and so opens the springs of benevolence that those who do most for foreign missions are usually the very ones who do most for home missions. Mr. Jacob A. Riis, who toiled so indefatigably for the poor people of New York City, said that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home." "A religion," said Dr. Clark, "cannot be really strengthened at home by declining to extend its blessings abroad. It is a complete misunderstanding of Christianity to suppose that some Christian church or country, by concentrating its attention and labors upon itself, can so accumulate power as to be able to turn in full vigor to do its Christian work for others at some later date. It was said long ago that Christianity is a commodity of which the more we export, the more we have at home. It is equally true that the less we export, the less we may find at home."

Appeals should not be based solely on financial necessities. The cause is cheapened by too much apologetic pleading. The fact that an enterprise wants money is not a sufficient reason why it should receive it, nor is the begging argument likely to secure anything more than the beggar's temporary dole. Do not apologize or talk about "the needs of the board." The late President Harrison pithily said: "The man whose grocery bills are unpaid might just as well talk about the needs of his butler. Present your need, the needs of the Church, the



Plan for the new Peking University, a union missionary institution

Through colleges and schools ever broadening in scope, thousands of students each year receive Chris-

needs of the world, those claims which Church membership implies and which are more than life in that personal relation with the great Head of the Church."

The emphasis on life service. We should keep prominently before the Church the call to life-service on the field. The World War showed that there is a splendid spirit of self-sacrificing service in myriads of young men and women. They were unhesitatingly ready to give up business, leave home and country, endure every privation, stand in muddy, verminous trenches, and face the probability of wounds and death—all for their country's sake. Many of them will respond to the call to missionary service for Christ's sake if they hear it. Numbers whom the boards would be glad to appoint drift into other lines of work every year largely because the claims of foreign missionary service have never been personally brought to their attention.

The prayer life of the Church. Studying, giving, and preaching, however, will be of little avail unless praying accompanies and pervades them. The foreign missionary enterprise is essentially spiritual in character, and the prayers of the home Church are a real asset in conducting it. The very largeness of the enterprise summons us to a mighty confidence in God. The task is stupendous, but "He is able."

It is sadly true that many professing Christians seldom or never pray for the missionary enterprise, except unconsciously as they utter the Lord's prayer.

What excuse can they give? Foreign missions should have a stated place in the private and family prayer of every Christian. It already has such a place in thousands of homes. Many of the boards publish year-books in which missionaries' names and some phase of their work appear in connection with each day of the year. Such daily remembrance, especially if supplemented by information to be found in the yearly report of the board and the missionary magazines, will in time give one a sympathetic knowledge of the whole field and bring no small cheer to the lonely workers far away. Englishmen exulted in the fact that, at a given hour on the day of Queen Victoria's Jubilee, June 20, 1897, "God save the Queen" was sung in all the churches and on all the ships of the British Empire, so that with the progress of the sun, jubilant voices upraised the national anthem westward over oceans and continents until the mighty chorus rolled around the world. In like manner, if Christians in the homeland were to lift their voices in prayer for missions every morning, the entire globe would be belted daily with never-ending petitions to God.

Spiritual power and missionary zeal. The Church may well consider the relation of spiritual power to missionary zeal. It is a fundamental law of the kingdom that power is given to be used for others. The New Testament makes this clear. The Holy Spirit was given in order that the disciples might become witnesses. Before Pente-

cost, they had no interest in world evangelization; afterwards they became evangelists to a man. The remainder of the Book of Acts is a wonderful record of evangelistic spirit and extension. The early Church was preeminently a missionary Church.

It would be interesting to cite in detail the illustrations incarnated in Ulfilas, Columba, Raymund Lull, and Von Welz. Significant also from this point of view is the rise of Pietism with its luminous names of Francke and Spener, Ziegenbalg, and Schwartz. Zinzendorf and Moravianism, Wesley and Methodism have their place in such a study, for without them we could hardly understand the new era of missions which began with Carey. In America, the work of Brainerd and Edwards was directly related to a new baptism of the Holy Spirit. It was not an accident that several of the missionary organizations of the nineteenth century were born during the great revivals of the first two decades, or a mere coincidence that the forward movement in missions that characterized the closing years of that century dated from the extraordinary revivals of 1875-6. The teaching of history on this subject is unbroken. Every deepening of the spiritual life has been followed by a new effort to give the gospel to the world; but there is no record anywhere of the Holy Spirit's power remaining with any church which did not use it in witnessing for Christ.

Here is one cause of poverty of spiritual life.

The Church is living too much for itself. God has already given it enough power to evangelize North America half a dozen times over. Is it reasonable to suppose that he will increase that power simply for this purpose? This suggests the remedy both for a low spiritual vitality at home and the comparative failure to support the missionary enterprise on an adequate scale. The Church must be spiritually quickened. Foreign missions is primarily a spiritual movement and only spiritual people will adequately maintain it. Dr. Arthur Mitchell was wont to say: "The cause of foreign missions goes down to the roots of the spiritual life, and we need look for no abundance of fruit until that life is enriched." When Henry Martyn, as he lay burning with fever in Persia, received a letter asking how the missionary interest of the Church at home could be increased, the dying saint replied: "Tell them to live more with Christ; to catch more of his spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to him, the more intensely missionary we must become."

Never before has the summons been so imperative as it is today. Practically the whole non-Christian world is now accessible. Men in other spheres are recognizing the opportunity. Governments are straining every nerve to influence these awakening nations. Business firms are sending their agents to the remotest parts of the earth. The Greek and Roman Catholic churches are pouring priests and

brothers, monks and nuns into other lands and spending vast sums in equipping them with churches and schools. Mohammedans are flooding Africa with zealous missionaries. Protestant Churches should redouble their efforts, that they may mold these new conditions before hostile influences become established. It is not a rhetorical figure, but the sober truth that it would take treble the sum that the Churches are now giving to handle the situation in an adequate way.

We can do it if we will. Each church should immediately consider its distinct missionary responsibility and effectively plan to meet it. Many churches are already doing this, and have inaugurated large forward movements. Almost all of the leading communions have undertaken such programs. There is a growing conviction that the cause of Christ has been straitened, not by the Holy Spirit, not by opposition, but only by ourselves. The conditions that have followed the World War give tremendous urgency to the summons to the Church. We believe, with Father Hecker, that "a body of free men, who love God with all their might, and yet know how to cling together, could conquer this modern world of ours." "We can do it, if we will."

A formidable task. We would not ignore the fact that hardly more than a beginning has been made, and that the working out of so vast a movement as the missionary enterprise will require time. Most

reconstructions of society have come slowly, and religious transformations have been no exception. It would be foolish to ignore the power of the non-Christian religions, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Hinduism in India, and of Mohammedanism in Turkey. The ethnic faiths will die hard. It is no holiday task to which we have set ourselves. It is a gigantic struggle in which there are against us "the principalities, the power, the world rulers of this darkness." Need have we of patience, of determination, of "the strength of his mind," and "the whole armor of God."

Encouragements. With full recognition of the magnitude of the task, we may nevertheless be cheered by the fact that reports from widely separated fields amply justify encouragement. Every mail is burdened with them. Apart from the rapidly increasing number of converts, there are unmistakable signs that a great movement has begun. The very fact that the non-Christian religions are passing from indifference to hostility and feel obliged to conceal their coarser practises and to emphasize their better features is a tribute to the growing power of Christianity. Society in Asia is becoming more ashamed of open vice. Standards of conduct are growing purer. The character of Christ is universally conceded to be the loftiest in history. What Benjamin Kidd calls the altruistic ideas of Christianity have been liberated in non-Christian nations, and

they are slowly but surely transforming them. The traveler in those vast continents becomes conscious of the working of mighty forces that are creating conditions more favorable to the rapid triumph of the gospel. He is impressed, not so much by the actual number of those already converted, as by the strength of the current which is sweeping majestically toward the goals of God. He feels, with Gibson, that the situation is satisfactory; not that we are contented with ourselves or with our work, but that "a crucial experiment has been made. We know what can be done and can predict results." We see that we are in the trend of the divine purpose and that "his day is marching on."

Therefore let us press forward, undismayed by the tumult of this present time and inspired by the conviction that:

"God is working his purpose out,
As year succeeds to year;
God is working his purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea."

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The editors wish to express their thanks to Miss Hollis W. Hering of the Missionary Research Library for her assistance in preparing the list.

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